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HITTITE empire

Comparing *Khatti* & *Kittim*

Their unique Macedonic origins, history & mythology

Hittite-Macedonic vocabulary



2017

The intention of this paper is to provide simple and easy to understand review of periods from Hittite and Macedonic most ancient history and culture, and their undeniable mutual links. It avoids substantial and detailed explanations that consider wider historical background of the described events and persons, and is written primarily for those approaching the topic for the first time. It also avoids complex explanatory comments or insightful footnotes on the citations from the sources. The given explanatory notes are prevalently etymological.

The introduction comprises the periods from ancient history of Asia Minor and Macedonia, and presents a brief overall retrospective of advent of Hittite Empire in the second millennium BCE. The time-frame elaborated as a main theme of this essay ranges from the beginning of the 7th century of the second millennium BCE until the 8th-7th century of the first millennium BCE. The interpretations given here are meant to enhance our understanding and appreciation of the first civilization. They are focused strictly on the Hittite-Macedonic aspect of the story disregarding the wider geo-political perspective.

All the dates and references to centuries are „BCE“ (Before the Common Era). Throughout this essay, Macedonia/Macedonians generally refer to the area of the mainland triangulated north of Mount Olym (Lat. *Olympus*), southeast of the Mount Šar (Lat. *Scardus*), and west of the Rhodope Mountains. Macedonian Peninsula refers to what is called „*Balkans*“ as of the 19th century, occupying the part of southeastern Europe that lies south of the Danube and Sava rivers and forms a peninsula bounded by the Adriatic and Ionian seas in the west, the Aegean and Black seas in the east, and the Mediterranean Sea in the south.

Latinized/Anglicized or Macedonic names are given in parenthesis, some names and technical terms are transliterated and these will be obvious when they appear. Other technical terms and titles (e.g. *Kartchemish*, *Iraklids*, etc.) have been transliterated directly from their original forms with as few changes as possible: thus *Irakle* rather than latinized ‘*Heracles*’, and *Kartchemish* rather than ‘*Carchemish*’, which is neither Latin nor English.

The terminology and concepts that are modern inventions (such as ‘*Hellenistic*’ or ‘*Greek*’) are altogether avoided. Such empirically wrong terms, used improperly by the modern conventional historiography, were originally meant to describe totally different categories (such as the artistic periods) and were unknown to the ancient world. Their continued use perpetuates misleading assumptions.

The modern-historiography ‘privileged moments’ are largely avoided too. For example - for historians today one such a privileged moment (of places and monuments as ‘*classical*’) is ‘*Classical Athens*’, the Athens of the 5th and 4th centuries BCE. But when and why is so regarded? Was ‘*Classical Athens*’ regarded as “*Classical*” already in antiquity? By whom?

The definitions, current meanings and related concepts of the words in English are taken from the Oxford American Dictionary and Thesaurus (Mac OSX version 1.0.2 for PowerPC) and/or Meriam-Webster online dictionary. For the transliterated words in Macedonian is used the online ENCYCLOPÆDIA MACEDONICA (MAKEDONSKA ENCIKLOPEDIJA) vol. 1 & 2, and online Macedonian dictionaries (idividi.com, off.net, etc.).

The sources that were used are listed in the References at the end of this essay.



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Naši - Hittites **(comparing *Khita/Khatti* and *Kittim*, one of *Naši*¹)**



In the dictionary about the Hittites we find the following definition: ...”(*The Hittites*) *were a Indo-European people settled in Anatolia during the second millennium BCE, who established an empire in Asia Minor and Syria that flourished from ca. 1800 to ca. 700 BCE.*”

This thousand years lasting civilization had left behind numerous archaeological and linguistic monuments and artifacts, and we are at the very beginning of truly understanding their importance and real meaning. The excavations on the ancient sites of *Hatuša* (anglicized ‘*Hattusa*’) and *Karčemish* (anglicized ‘*Carchemish*’)², and the recognition of the important part once played by the Hittites, have revolutionized our conception of early history, and had given us knowledge of the religion and culture, the languages and inner life, of the old nations of the Eastern Mediterranean. From the above universally accepted definition we see that the Hittites ethnically had no apparent connection with the other autochthonous inhabitants of Asia Minor and Syria. Their closest kin are most probably the Phrygians (today Armenians) who also migrated to Asia Minor from the Macedonian Peninsula at the close of the 2nd millennium BCE (between 1300-1000 BCE). It is generally presumed that the Hittites also migrated across the Hellespont and Bosphorus straights into Anatolia from somewhere on the north-northwest, but at a much earlier date.

The conventional historiography instead, prefers rather different path of their arrival in Asia Minor. As we know the “Old European” culture, as Marija Gimbutas called it, is the archaeologically oldest, and contributed to the seguent cultures of Lower Danube and Pontic Steppes peoples. And she reiterated her first theory, where the Central and Southeastern Europe were “the victim of the misogynous and paternalistic Indo-European invaders from the East”, as she surmised previously. Scientists have noticed the politicized bias of such claims surrounding the hypothesized “Aryan invasions” elsewhere. The “migration” or “invader” theories in the fields of modern human sciences

¹ ‘Ours’ – “*Nashite*” [articled] in plain Macedonian: <http://www.makedonski.info/search/na%D1%88ite>

² “*Car/Cart*” are different (Latin) transliterations of the noun “*Grad*” meaning ‘town’, which is common to the Hittite *Carchemish/Kartchemish*, Phoenician *Carthage* and *Cartpasia* in Cyprus, Egyptian *Karnak* – all directly related to the Proto-Macedonic word for town/city – ‘*Grad*’, PIE ***gord**- and/or Sanskrit-Hindi ‘*Gad*’; further: “*che*”- diminutive particle /če/; and “*Mish*” (Miš) - a mouse, thus the *Kartchemish* – the “town of the mouse,” i.e. ‘Mouse city’, “*Gratče-miš*” in plain Macedonian. Similar animistic correspondence is to be found in the Macedonian city of *Prilep* [archaic] - the ‘Bat’ (city), *Govedartsi* - ‘Bovine’(city), *Volkovo* - ‘Wolf’s’ (village), *Konyare* - ‘Horse’s’ (village), *Buf* - ‘Owl’ (village), etc.

were an over exaggeration if we are to accept the conclusions of Colin Renfrew on cultural dispersion and diffusion (“Archaeology and Language: The Puzzle of Indo-European Origins”, 1987). The *Kurgans* were probably the descendants of an earlier outcrop from the Central Balkans peoples pouring across Danube and further into the Caucasus foothills, and who “later went around *Caucasus* and gave rise to the *Anatolian Luwian Hittites* (1700 to 1200 BCE), the *Mycenaeans*, and the *Achaeans* (1600 to 1100 BCE). But, there’s no plausible explanation (other than political one) of why the modern scholars persist to support this ‘round-trip’ migration to Asia Minor, and neglect the very obvious shorter route across Hellespont and Dardanelles straight? By the 5th millennium BCE,



the people from “Old Europe” in central Balkans had not only reached the Caucasus foothills and Pontic steppes, but they surely spread in all the other directions too. There is no plausible reason to believe that they didn’t. And contrary to any logic this retarded and shortsighted politically-biased version is still promoted.

Known to archaeologists and historians as ‘Anatolian-Macedonian’ civilization of the Early Bronze Age, it established itself in Macedonian Peninsula and Cappadocia around 2600 BCE, and spread gradually over Macedonian Peninsula³, south toward Thessaly and, filtering into Asia Minor reached there its limit of expansion about 2000 BCE. Thenafter it split into few regional communities and Pelasgic tribes, among which differentiated the Paionians, Maionians, Macedonians, Hittites, Phrygians (ex-Brygians from Upper Macedonia), Thyrsenoi, etc.

³ ‘Balkans’ as of the 19th century.

Archaeological findings poured more light on the Hittite-Macedonic relation. In 1925 an excavation started at the site of “Vardarovtsi” in the Vardar Valley, some 60 kilometers northwest from Thessaloniki. The archaeological evidence supplied by the excavation showed that the Macedonians were descendants of the original inhabitants who settled in Macedonia in the 3rd millennium BCE, and who were of the same stock as early people of Troy.⁴ And we know for sure that Troy (under the name of ‘Wiluša’, later ‘Ilion’) was undeniable part of the Hittite empire in the 2nd millennium BCE.



Above: **the territory of the Hittite empire around 1300 BCE**

A new study of the DNA recovered from an ancient Philistine site in the Israeli city of Ashkelon confirms what we already know from the Bible and other ancient sources – that the origin of the Philistines is in southern Europe, i.e. the Macedonian peninsula.⁵ The recent genetic researches have poured more light on their origins. The Indo-European invasions wave after

⁴ Evening Star, issue 19303, 16 July 1926:

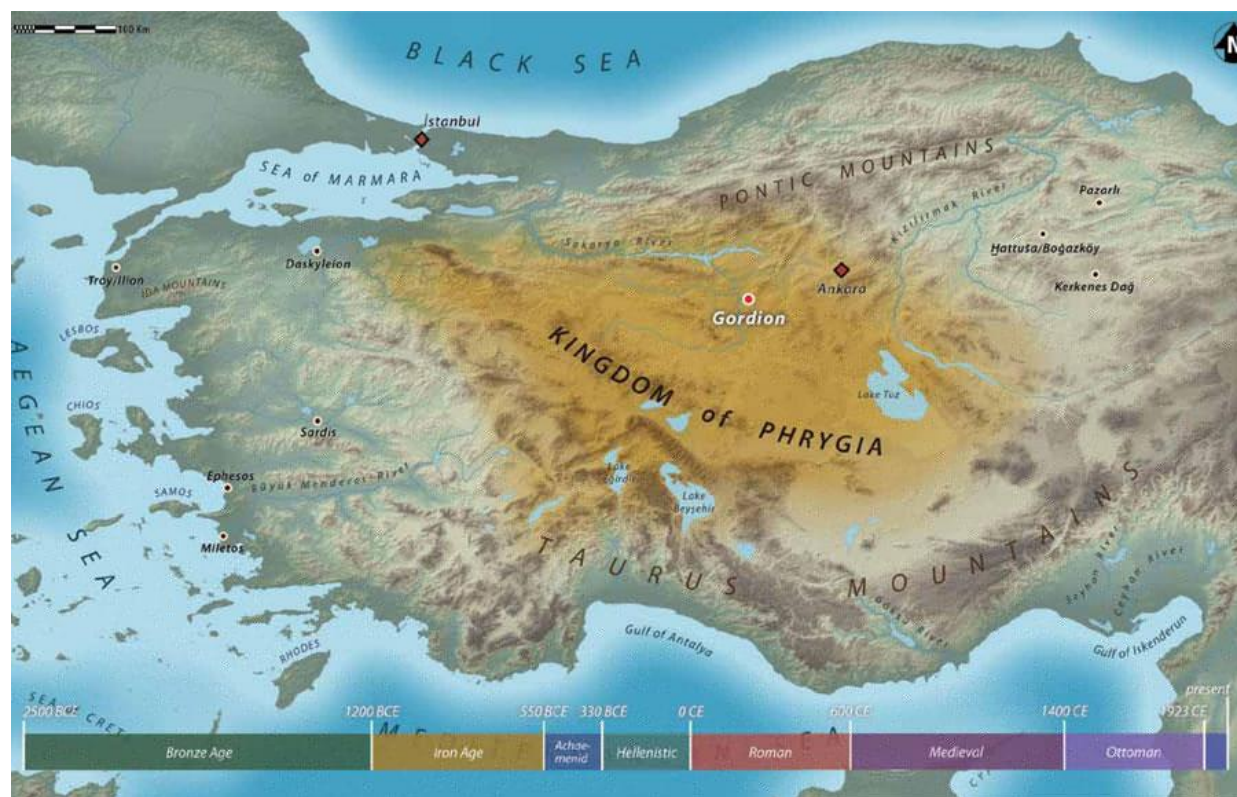
https://paperspast.natlib.govt.nz/newspapers/ESD19260716.2.21?items_per_page=10&page=35&query=macedonians++&snippet=true&fbclid=IwAR0XIw8n2GoTuyon8-C908mo4PUdxZIdkvOVwoFwhggatiaN2PTI-RW0Ez0

“Report on Excavations at the Tomba and Tables of Vardarovtsi, Macedonia, 1925, 1926: Part I. The Tomba” by W. A. Heurtley and R. W. Hutchinson The Annual of the British School at Athens Vol. 27 (1925/1926), pp. 1-66: <https://www.jstor.org/stable/30096568>

⁵ <https://www.jpost.com/Arab-Israeli-Conflict/Netanyahu-Archaeology-DNA-prove-Palestinians-not-native-to-Land-of-Israel-594872>

wave have brought the Hittites around 2000 BCE; the Lydians and Lukians (Lat. *Lycians*) in 1500 BCE; and Brygian/Phrygians (i.e. Proto-Armenians) in 1200 BCE. All were the R1a and R1b haplogroup bearers, a later, but very common mutations of the older haplogroup I (Klyosov 2008) that expanded from the Macedonian Peninsula after the last Ice Age and long before the known history. The Geneaology permitted, through meticulous mapping of the genetic mutations through space and time, to trace back the directions and chronology of propagation of various human genomes further back in the distant past. The continuous forth and back migrations from the Macedonian Peninsula to Central and Eastern Europe (Amber Road and Ukrainian steppes) never ceased. After the retreat of ice sheet at the end of last Ice Age these prehistoric travelers followed the created riverbeds and migrating herds of big game across the open wilderness. They were also the first Proto-Indo-European people belonging to R1a haplogroup. So were the Macedonic-Hittites. Considering the high percentage of R1b in the regions they settled, R1b Indo-Europeans are thought to have arrived on the north-eastern shores of the Black Sea, just north of the Caucasus sometime in the 3rd millennium BCE. From there, after some big cold, draught or other natural or human catastrophe unknown to us, they returned south and invaded northern Asia Minor by crossing the Caucasus, sailing across the Black sea, or going around via the steppes back through the Macedonian Peninsula and Bosphorus.

Thus the Bryges/Phryges, Macedonians, Trojans and/or Thyrseni/Tyrheni were the same Indo-European people, related or being the same group to the R1b Macedonic-Hittites and/or



Above: the territory of the Phrygian kingdom ('Kingdom of Muški' in Persian sources) around 1200 BCE

Pelasgians. This closes the migration circle all around the Eastern Mediterranean, as the Etruscans in Italy were of Pelsgo-Trojan-Macedonic descent from the Aegean urheimat too. As Childe has shown, there is a good reason to suppose that there was a strong Aryan element in

Troy II, with the culture which is closely connected to the Macedonian Early Bronze Age culture, especially in its later phase. Toponyms like Gordion (in Phrygia) and Gortinia (back in ancient Macedonia) reflect their incessant back and forward relations. The name of King Gordias (whose famous ‘Gordian Knot’ would later be cut by Alexander the Great) and its variations, which means ‘The Proud-one’ in plain Macedonian, is still a common personal name in Macedonia.⁶

Recognizable diacritics of these Barb-Aryans are held to be the high-handled cups, specific pottery, the possession of the horse(s), and finally, unique rituals, characteristic only for the Macedonians and Hittites. The ‘Proto-Minyan’ elements (which Childe was also the first to recognize) in the pottery of the 4th Thessalian Period can also now be accounted for as of Macedonic origin. This initial Aryan element in the Macedonian race would be subsequently reinforced on three occasions, first by the returning ‘Minyans’ in Chalcidice; next by the foundation of Mycenaean settlements (described as ‘Brother kingdoms’ by Achaian-Hittite treaties)⁷, and finally by the Lausitz people, who were perhaps Scythian/Gauls or Getae, and would occasionally introduce a fresh Aryan strain into the already Aryanized or Aryan stock.⁸



Above: **Aeneas in Vulci, an Etruscan black-figure amphora**

The Macedonian Bronze Age had three phases, Early, Middle and Late, delimited not so much by stratigraphic as by ceramic changes. If we cannot fix the beginning of the Early Bronze Age in Macedonia with precision, it must however be placed nearer 2500 than 2000. The beginning

⁶ Gordan, Goran, Gorazd, Gorjan, etc. <https://denovi.mk/ime/gordan.html>

⁷ The golden masks and megalithic royal graves at Mycenae dated to c.1550 BCE are only comparable to the Macedonic-style golden masks from Trebenište and ancient tombs found at Bonče, Amfipoliteon (i.e. ‘Amphipolis’) and Pella. Menelaus-Aitholos / Neolus-Gaythelos co-relations, supported by the typical Macedonian father-son royalty connections like in Aegead (dubbed ‘Argead’) dynasty, are funeral traditions unknown to the later Semitic *Sellenes* (dubbed “*Hellenes*”), who were oriented toward building temples instead of colossal tombs. When archeology and recorded history arrive to reveal these facts, it’s difficult not to realize one common 16th century BCE Pelasgian(also reknown for their ‘Cyclopic constructions’)-Hittite-Macedonian and Brygo-Phrygian layer of the Trojan War participants.

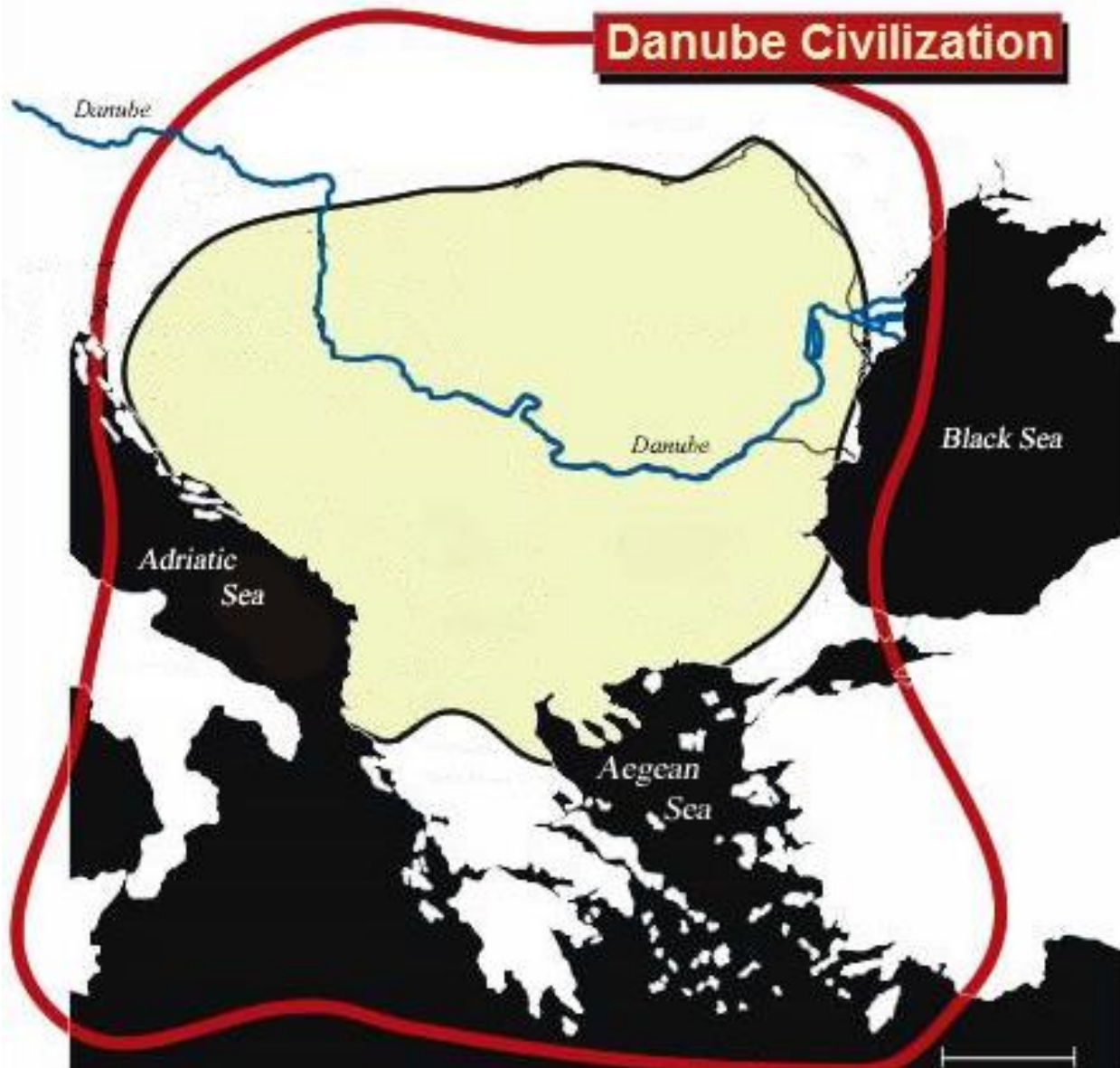
⁸ Walter A. Hurlley “Prehistoric Macedonia, an archaeological reconnaissance” pp.127,128.

of the Late Bronze Age is determined by the rise of painted pottery of Macedonian character, in a style which is little more than the translation into paint of the earlier Incised style somewhat elaborated, and by a developed class of Incised ware, also based upon the old.⁹

The precise time of their arrival in Asia Minor is also uncertain, although to allow time for the linguistic differentiation between the sister languages Hittite, Luwian, and Palaic it has been suggested by comparative linguistics that these first Indo-European Barb-Aryan groups were already in Anatolia by around 2300 BCE. Hittites were the first group of people known to history that break away from the big prehistoric family of Proto-Indo-Europeans, which by a different sources and studies are also described as *Pelasgians*, *Hyperboreans*, *Barbarians* (i.e. *Barb-Aryans*), *Danubian* or *Aegean-Central Balkan civilization*¹⁰, *Old Europe*, *Anatolian-Macedonian culture*, etc. They were among the very first farmers and cattle herders in human history, the big lean forward of the humanity achievements that started some 12,000 years ago, after the ending of the last Ice Age. They are the prehistoric ancestors of the Barb-Aryans that arrived as far as India in several migration waves, the last of which was that incredibly titanic campaign of Alexander the Great of Macedon in the 4th century BCE.

⁹ Walter A. Heurtley “Prehistoric Macedonia, an archaeological reconnaissance” p.128,129.

¹⁰ The ‘*Old Europe*’; see “*Gods and Goddesses of Old Europe 7000-3500 BCE*” by Maria Gimbutas.



Above: the range of the so called '*Danubian Civilization*', or according to Maria Gimbutas terminology '*Aegean - Central Balkan Civilization*', 8000-3500 BCE

The very name "*Barb-Aryans*" (i.e. *Barbarians*), unexpectedly discovers their distinguished noble origin, as the prehistoric populace which gave the birth and forged the first known civilization. They gave the names to the early Indo-European terminology, going back - with the Macedonic phonological redaction - to the characteristic Indo-European terms of cultural vocabulary. This Pre-Indo-European linguistic substrate is the source that influenced the Proto-Macedonic language, and later the Upper High Macedonic and Old Macedonian (later renamed '*Old Church Slavonic*'), and has a very peculiar linguistic role in the whole Indo-European language family. Importantly, certain number of evidences show that the mountainous Upper Macedonia region (i.e. Paionia) was the cradle-area praised as the Macedonian ancestral homeland. Regarded as *country of giants* - *Peloros*, it was situated to the north of the coastal

Lower Macedonia. A country that gave the first deified ancient kings, the fathers of gods and *Belasgians* (Lat. *Pelasgians*) the mythological first people of this world. This was also the ancient legendary “*Hyperborea*”, already mentioned above, a hyperbolic ‘northerland’, imagined much farther then it actually was by ignorant ancient populace and story-tellers, long before the distances of the old world were shortened by the more developed means of transportation and



communication. According to ancient sources the *Hyperboreans*¹¹ were “*a race worshipping the Sun-god and living in a land of sunshine and plenty beyond the north wind*”. But, in normal circumstances a wind isn’t something upon which you can hold on for orientation in space. “*North wind*” can be any wind anywhere north from the Equator till the North Pole, and definitely it is not something to rely on as an orientation point. Off course, the ancient authors were not so ignorant to dissipate a tangible location of some particular place by blowing it to the wind. However, the particular wind *Bora*, by which supposedly the Hyperboreans got their name, is still blowing from north in the Thermaic and Strumaic gulfs of northern Aegean Sea. So, the place from where this quite regular and local wind blows it cannot be far from there, and that’s not “*far north*” by any means. Actually, the location, as probably originally given by the ancient authors, as expected, wasn’t a wind in the first place, but a solid mountain from where its name originates. It is the Mt. Bora in Almopia (in Aegean or Lower Macedonia) from where the wind *Bora* blows and from where gets its name. And in those times, having in mind the velocity of the ancient means for transport and communication, this was considered very far-far north from, lets say, Peloponnesus and Athens. Thus, the “*far north*” fable of *Hyperboreans* (by our

¹¹ From “*huper*” - ‘beyond,’ + “*bora*” (lat. “*boreas*”) - ‘north wind.’

means) wasn't so far north after all, instead it is simple hyperbolic exaggeration by a long shot, and “*beyond the north wind*” is obvious, rather poetic animation than a solid reference for a real place, which, on contrary, was and still is there – Mt. Bora (a mountain, not wind!).



Above: the Mt. Bora (today Mt. Nidže) in Almopia, Lower Macedonia. North from there was actually the mythical *Hyperborea* (i.e. ‘Upper-borea’), which is now divided between Lower and Upper Macedonia (today Republic of Macedonia)

“*They live,*” says Erodote of the Macedonians i.e. Paionians of Lake Doiran, “*upon the lake in dwellings contrived after this manner: planks fitted on lofty piles are placed in the middle of the lake, with a narrow entrance from the main land by a single bridge. These piles that support the planks all the citizens anciently placed there at the common charge; but afterward they established a law to the following effect: whenever a man marries, he sinks three piles, bringing wood from a mountain called Orbelos (today Mt. Belasitsa, i.e. “White-mountain” in plain Macedonian) ... They live in the following manner: every man has a hut on the planks, in which he dwells, with a trap-door closely fitted in the planks, and leading down to the lake. They tie the young children with a cord round the foot, fearing lest they should fall into the lake beneath. To their horses and beasts of burden they give fish for fodder, of which there is such abundance that, when a man has opened his trap-door, he lets down an empty basket by a cord into the lake, and after waiting a short time, draws it up full of fish. Of the fish there are two kinds, and they call them paprakes (pastrmki) and tillones (tsironi).”* - Something that can be practiced even today (without exaggeration!) in Macedonian lakes of Doiran, Ohrid and Prespa – storms of fish that spawn near the coast, and can be pulled out from the water by all means, with a plain basket, a picnic sheet, or even by a mere T-shirt...

Gradually these prehistoric Macedonic Hyperborean/Pelasgian/Barb-Aryans, wave after wave, back and forth, avenged from the Macedonian Peninsula inland across the Aegean Sea coasts, and in several big migration waves crossed into Asia Minor, Mesopotamia, and further on, in a totally opposite direction from the later Semitic Sellenic (dubbed “Hellenic”) settlers from north Africa. This is characterized by findings in Central Macedonia, where early in the 6th century BCE Corinthian imports appear; somewhat earlier in Chalcidice, when the first Semitic Sellenic (dubbed “Hellenic”) colony at Torone was founded. This was a short period of general

decline of the Macedonian power and performances. But, as of 500 BCE the retake started again and orientation of Macedonia towards the Aegean initiated again.

Below: the Pelasgian homeland according to different ancient authors



The designation “*Hittite*” is a modern exonym derived from the German word *Hethiter*, used by Martin Luther in order to translate the name given to the Neo-Hittite peoples of Northern Syria and Southern Anatolia in the Bible. The Hittites themselves gave their own kingdom the name *Hatti*, probably corrupted form of *Kati* i.e. *Kitim*¹² peoples, that occupied the valley of the river Alu (Αλν, today Kizilirmak) before the advent of the Indo-Europeans, and to their language the name Našili (or Našumnili), literally meaning “(our) *language of Naši*,” where “*Naši*” is ‘ours’ in plain Macedonian even today.¹³

It’s important to underline the Hittite constant relations between Asia Minor and their primordial original homeland in the Macedonian Peninsula inland, as from prehistoric times, from where they expanded starting with the 3rd millennium BCE, during the migration period

¹² Hebrew term for ‘Macedonians’; Egyptians called them “*Kati*”.

¹³ <http://www.makedonski.info/search/na%D1%88%D0%B8ite> ,
<http://www.makedonski.info/search/na%D1%88i>

known as the *Great Aegean Migration*. It was the time when the very first proto-nations emerged from late Neolithic oneness of the still primitive hunter-gatherers. Agriculture and animal domestication have contributed to this Neolithic differentiation of Aryan farmers from the rest of the originally hunter-gatherers population. Contemporary inhabitants in northwestern and northeastern Europe will remain lagging behind, and still didn't developed social concepts larger than their closest proper communities of hordes. On contrary, according to archaeologic, linguistic, and genetic researches, it was exactly in Macedonian Peninsula where the exceptional civilization development events kicked of for the first time, spanning some 12,000 years ago.



Their first big migration before and during the 3rd millennium BCE remained remembered only through the popular narrative and mythology¹⁴. Thenafter at the beginning of the 2nd millennium BCE they migrated again as *Naši* (i.e. *Hittites*), then again in the 9th century BCE as *Brygians/Phrygians*, and finally under the lead of Alexander the Great in the 4th century BCE (as *Macedonians*) they settled again across the whole Asia Minor, Persia and Egypt, and reigned entire eastern Mediterranean for the next two and a half centuries.

Across the straits of the Bosphorous and Hellespont in the second half of the 3rd millennium and beginning of the 2nd millennium BCE the *Naši* (i.e. *Hittites*) poured into Asia Minor, and in

¹⁴ When the mythical *Dionis* on his heroic path avenged far east and reached India, a heroic accomplishment later repeated by the mythological *Irakle* (Lat. *Hercules*), and much later by Alexander III of Macedon.

the following centuries next to their predecessors in Cappadocia they established a magnificent and impregnable capital at Hattuša¹⁵, a vast fortress-city sprawling over the rocky terrain, with craggy citadels and elaborate temples. At the beginning of the 2nd millennium BCE, long distance networks were in place through which commodities, luxury objects, knowledge, skills



and metals flowed by ships and donkey caravans in an expansive system. Skillful smiths were already been able to practice metallurgy at a high level. Local trade was probably behind some circulation of metal, but networks like that of the Amber Road and Old Assyrian merchant ways could supply the large quantities needed for smiths to practice regularly enough to produce weapons and armor in order to provide armies with thousands of soldiers. These first IE Barb-Aryans put an end to the Assyro-Babylonian cruel supremacy. Even more, many historians link the “Hyksos”¹⁶ with the Naši/Hittites, i.e. these same people who invaded Egypt at the beginning of the 2nd millennium BCE and settled in the Nile delta. By the later sources they were nicknamed “*Shepherd Kings*”, and formed the 16th and 15th Dynasty in 2500 BCE Egypt. Second Hyksos movement was noted around 2250 BCE, thenafter in 1640 BCE. They ruled a larger part of the Ægypto (‘Egypt’ in plain Macedonian) country, until driven out ca. 1532

¹⁵ The only plausible and comparable etymology is the one linked to the Macedonic-Russian nouns like “*Katuša*”[pronounced *Katyusha* a diminutive of *Catherine*; see *Ekaterineburg*], “*Vataša*”: <https://en.wikipedia.org/wiki/Vatasha> , “*Raduša*”: <https://en.wikipedia.org/wiki/Radu%C5%A1a>, *Saraj*, “*Rostuša*”: <https://en.wikipedia.org/wiki/Rostu%C5%A1a> , etc.

¹⁶ Interpretatio Graeca i.e. *Hyksōs*, interpreted by Manetho as “shepherd kings” or “captive shepherds”, a corrupted form of Egyptian “*heqa khoswe*” - ‘foreign rulers.’

BCE.¹⁷ But, the ultimate true knowledge about them and their true origin is yet to be defined. Afterward these migrations of the *Naši* Hittite-Macedonic people passed into quite regular periodic movements back-and-forward from Macedonian Peninsula toward east and southeast, and contributed to the overall civilization development in Asia Minor in rather exceptional ways. Their legacy transmitted across many centuries, and was still to be found 2000 years later in the Eastern Romeian Empire dynasties, who descended from the lineage of Amorite-Hittites.



A striking testimony of the profound connections and original ethnic oneness of the Hittites and Macedonians is the particular apotropaic lustration custom, a rite of purification by passing the whole army, headed by their king, between the two separated parts of the sacrificed dog cut in half.¹⁸ Practiced by the Macedonians before war campaigns, or regularly in the dog-month of *Perit*¹⁹, according to the ancient Macedonian calendar, this flagrant animalistic-magical ritual of purification is firmly reported by the ancient sources as common Hittite/Macedonic custom *par excellence*. Ritual's name "*Peripetia*" survived until modern times, but, today it lost its original meaning and now it's only a vernacular Macedonian word for 'a thrill', no one remembers anymore its original sense.

¹⁷ The sphinx at Giza is Hittite monument, not Egyptian.

¹⁸ Nade Proeva (1997), 168. See also Billie Jean Collins "The puppy in Hittite ritual (1992).

¹⁹ Lat. "*Peritios*" which now corresponds to the modern Julian-calendar month of January; today "*Pess*" - 'dog' in plain modern Macedonian; see also Spanish "*Pero*" - 'dog', remnant of the ancient pre-Latin Iberian idiom. A Dog-month (see also Sirius, the Dog Star).

In the Hittite ritual of the *Routed Army*²⁰ we see the same typical dog-severing sacrifice: if the troops are defeated they must pass through a “gate” made of haw-thorn. The purpose of the gate with its thorns is to scrape off the impurity from the offerants as they pass through. The halves of the severed animal were placed on either side of the thorny gate, in order to absorb the impurity that falls from the passerby. It had been also suggested by some scholars that the passing between the two pieces of a severed dog was actually an admonition, as what awaits the army if they don’t act united and strong.



Above: **ancient votive dog statue from Asia Minor. Museum of Louvre**

Although the dog sacrifice is described in Hittite religious texts and attested in lands bordering the Aegean during the 2nd-1st millennia BCE, evidence for this practice, or even of dog bones, is largely absent from the Late Bronze and non-Philistine Iron I (ca. 1550-1000 BCE) Levantine contexts. Only the recorded Macedonic testimony of the very same ritual from the 4th century BCE confirms its continuity within the Macedonian proper, thus intimately linking the Hittite and Macedonian traditions and religion beyond any doubt. More Zooarchaeological reports about Hittite Empire and Neo-Hittite period archaeological sites have been recently published, and they slowly rediscover the practice and ways of animal sacrifice in the Bronze Age. New intentionally disarticulated carcasses of animals were found inside a buildings with a ritual associations. These

²⁰ Thus named by some Hittite scholar, although the logic of this assumption it is not clear.

new zooarchaeological data, combined with textual and other analysis, gradually increase our knowledge of Hittite-Macedonic animal sacrifice.

The Romans, who also adopted this ritual from the Macedonians, practiced it one month after, under the name of “*Februa*” (*Februalia*, also *Februatio*) and/or “*Lupercalia*”, and the Macedonian rite thus became known as ‘*Februa/Lupercalia*’. Thus ‘*februa*’ was purification feast held in this month. But, according to Ovid, ‘*Februare*’, as a Latin word derives from an earlier Etruscan word referring to purging, and, as we know, Etruscans resettled to the Apennine Peninsula from the Aegean region too.²¹



Next clear marker that distinguished the Hittites and Macedonians from the Semitic so-called “*Greeks*” are their queens. Women had played importantly equal and dignified role in the Hittite-Macedonic society, and history recorded a great number of powerful queens in both Hittite and Ancient Macedonia kingdoms. Just to mention few – the Hittite queen Puduhepa (1290-1265 BCE), she sealed treaties alongside her husband, carried on diplomatic correspondence with Egypt, and even adjudicated legal cases; Evridice, the powerful Macedonian queen, mother of Philip II of Macedon; Kleopatra VII, from the Ptolemaic Macedonian dynasty that ruled Egypt for almost three centuries, etc. On contrary, in the Semitic “*Greek*” and later Roman “*Republic*” the female members of the society were a mere possession, and woman was only one step from being a common slave, without almost no rights outside of the household.

²¹ <https://www.definitions.net/definition/februa>



Right: **Kleopatra breastfeeding the son (SYNO-DOY)**

Another particularity that bonds Hittites and Macedonians is the nationality color of their army uniforms. As testified from the reliefs from Egypt in the time of Ramesses II, which show the battle at Kadesh, the Hittites are depicted in white coverall – still the same traditional color of the Macedonic soldier uniforms in the 4th-3rd centuries BCE, and same as the color of the uniforms for the ceremonial-guard of today Republic of Macedonia.

Further, the Bible gives us a glimpse and another confirmation on the continuity and connections of the Hittites with their oversea Macedonian homeland. Namely, Hittites of the Bible are the *Khita* of the Egyptian monuments, the *Khatti* of the Assyrian cuneiforms, and the *Καιτειοι* (pronounced Kay-tei-oi) in Homer.

On the other side of the Aegean Sea the Macedonians in the Bible are designated as *Kittim*.²² This is far from semantic coincidence, as *Hittites* (or *Naši*) and *Kittites* (always *Naši* - ‘ours’ in plain Macedonian)²³ of the second millennium BCE were one and the same, just being divided by numerous historical misfortunes and later constructions made by different authors, religions and politics. Linguistic affinities are undeniable, and even after 3000 years there are ancient Macedonic/Hittite words that are equal and still in use in modern Macedonian.

²² In Dan. XI.30 the Macedonians are mentioned under the name “Kittim” (RV), and Eusebius and the Hebrew Josephus or Gorionides (Knobel, "Völkertafel," p. 103) use the same designation. The First Book of the Maccabees, which originally was written in Hebrew, also uses the word “Kittim” for Macedonians, and mentions Philip and Alexander (I.1), as well as Philip III and his illegitimate son Perseus (VIII.5), as kings of the Macedonians.

<http://www.jewishencyclopedia.com/articles/10238-macedonia>

²³ As the Macedonians call between themselves: <http://www.makedonski.info/search/наши>



The Homeric name for the Lydians as *Maiones* is also indicative to this avail - *Maiones* homonymously can be compared only to the *Paiones*, yet another Macedonian tribe (i.e. *Macedones*) par excellence.²⁴

Hittite toponyms in Asia Minor also underline their origin from Macedonian Peninsula. Λυκαονία (i.e. *Lukaonia*, an older name of Arcadia) corresponds to Hittite province of *Lukkā* in Asia Minor; Πεδάσος (Pedasos, a city in Thessalia) corresponds to *Petaša* in central Anatolia, etc.

The last but not the least, very important and firm testimony of the Macedonic/Phrygian/Hittite continuity and heritage, long after the fall of the great Hittite empire, is to be found even in the 9th century Eastern Roman empire. That's the Amorite-Phrygian dynasty²⁵, which ruled from the Holy See in Constantinople for 47 years.

²⁴ *Maiones* can only be compared with *Paiones* (i.e. “Upper-Ionians”; compare also *Ionia*, *Paionia* and *Ionian sea*). The /a/ in this form shows that the Homeric /η/ continues as long /ā/, the form which must be of Macedonic origin (a Dorian origin is improbable). This means that the oldest form was *Maiones*. Koine suffix -on indicates /him/, i.e. peoples in plural - *Kilkon(es)*, *Migdon(es)*, *Makedon(es)*. And also, Homer mentioned the *Maiones* immediately after the *Phrygians*, again another Macedonic tribe par excellence, with origins in Upper Macedonia.

²⁵ The 9th century descents of the Hittites and Phrygians, who earlier back in the time migrated from the Macedonian Peninsula.

Amorische (Phrygische) Dynastie

Michael II.	820–829
Theophilos	829–842
Michael III.	842–867

It was once again the great and solemn period for the reinvigorated Macedonic civilization and its always-progressive culture, and the true beginning of the medieval renaissance (period that reached the backwater western Europe much, much later). It was exactly at the zenith of this magnificent time in the 9th century when the Romeian-Macedonian emperor Michael III invoked the two Macedonian apostles, SS. Cyril and Methodius, on their extraordinary Christianization Mission across the Asia Minor, Eastern, Western and Central Europe. Their medieval popularization of the Glagolic and Cyrillic alphabets was a profound and qualitative literary reform, which expanded into marvelous and unprecedented cultural upheaval and beginning of the renaissance across the Macedonian Peninsula and abroad. It is significant to note that the emperor Michael justified his choice by the words: "*You two are from around Salonika, and all Salonikans speak pure Macedonic*" (Vita Methodii, ch.V).

And, oddly enough for the western politically-biased conventional historiography, and its desperate fragmentary ways of hiding and mismanaging the facts, this prodigious Amorite-Phrygian Macedonic dynasty was succeeded again by – another Macedonic dynasty:

Makedonische Dynastie

Basileios I.	867–886
Leon VI.	886–912
Alexandros	912–913
Konstantin VII.	913–959
Romanos I.	920–944
Romanos II.	959–963
Nikephoros II.	963–969
Johannes I.	969–976
Basileios II.	976–1025
Konstantin VIII.	1025–1028
Romanos III.	1028–1034
Michael IV.	1034–1041
Michael V.	1041–1042
Zoe und Theodora	1042
Konstantin IX.	1042–1055
Theodora (erneut)	1055–1056
Michael VI.	1056–1057
Isaak I.	1057–1059

The birth of the Hittite Empire was the result of the epochal battles and fight for living space and territory in the 3rd and 2nd millenium BCE Asia Minor. The narratives from the Hittite texts

reveal a scenario of the rise of the Hittite kingdom with Hattuša as capital: “*The grandfather of Hattušili I was a Tabarna (holy king) in the Land of Hatti and his residence was at Sanahuitta. His son Hakkarpili seems to become ruler of Hattuša on request of the Elders of Hattuša. The ‘grandfather’ made Labarna²⁶ his heir, many of his sons, such as Pawahtelmah the father of Hattušili I, revolted against this decision. However all the rebels were defeated in a long violent conflict. Labarna with his “Bride from Hurma” allied with Hurma, a kingdom very near Kušara. The grandfather made the father king of Hurma. Hattušili I kept loyal to his grandfather and was adopted as son of Labarna, to become his successor.*”

The texts of the “Palace Chronicle” often mention the father of the old king at the court of Hurma. Also several other important members of the royal family are described in relation with Hurma: several brothers of Hattušili I, 33 sons of the grandfather, and Lady Hastayar.

In order to overthrow the previous Assyrian rulers Macedonic Hittites naturally joined their forces under one aegis. The Egyptian monuments show that Hittites, Louvites²⁷, Jebusites and Ama-Urites (anglicized: *Amorites*) confederated together at Kadesh on the Orontes. Kadesh was a Hittite stronghold, nevertheless it is described as being ‘*in the land of the Ama-Ur*’.²⁸ The Hittites and Amorites were therefore mingled together in the mountains of Asia Minor and Palestine like the two Macedonic tribes which initially formed the Hittite Empire. Thus, the Hittite empire had a relatively compact core area (compared to their large interest sphere) from which they dominated other peoples in Anatolia from the middle of the 2nd millennium BCE.

²⁶ first known king of the Hittites, before their unification under one aegis.

²⁷ Now even erroneously renamed into “*Luwians*” instead of the correct *Louvite* i.e. *Loudite* - ‘the mad ones’ (*Ludite* in plain Macedonian). See for example Emmanuel Laroche correct title ‘*Dictionnaire de la langue Louvite*’, Paris, 1959. For comparison: ‘*Lud-Luv-Love*’ (see Latin *Ludus*) are from the same IE root word, which describes common abnormal behavior.

²⁸ “*Ama-Ur*” - sacred cow/bull



Further north, in the country which the Hittites had made peculiarly their own, cities existed which bore names, it would seem, compounded with that of the Amorite. For example, the common Assyrian title of the district in which Damascus stood, *Gar-amaurit*, which is best explained as the ‘Gar of the Ama-Urites’ (i.e. ‘Grad’ - City, of the Amorites).²⁹

Shechem was taken by Jacob ‘*out of the hand of the Amorite*’ (Genesis XLIII.22), and the Ama-Ur kingdom of Og and Sihon included large tracts on the eastern side of the Jordan.

South of Palestine the block of mountains in which the sanctuary of Kadesh-barnea stood was an Amorite possession (Genesis XIV.7, Deut I.19, 20); and we learn from Numb. XIII.29, that while the Amalekites dwelt ‘*in the land of the south*’ and the Canaanites by the sea and in the valley of the Jordan, the Hittites, Jebusites and Ama-Urites lived together in the mountains of the interior. Among the five kings of the Ama-Urites against whom Joshua fought (Joshua X.5) were the king of Jerusalem and the king of Hebron.

Mr. Petrie points out their resemblance to the Dardanians of Asia Minor, who form an intermediate link between the white-skinned tribes across the Aegean Seas (see the ancient region of Dardania north of Skopje, the modern capital of Macedonia) and the fair-complexioned Libyans of Northern Africa. The latter are still found in large numbers in the mountainous regions which stretch eastward from Morocco, and are usually known among the French under

²⁹ “*City of Amorites*”, from Macedonic “*Grad*” - ‘city’ in plain Macedonian, Belorussian, Russian, Czech, Slovenian, Slovakian, Polish, Serbo-Croatian, etc.

the name of *Kabyles*. The traveler who first meets with them in Algeria cannot fail to be struck by their likeness to a certain part of the Macedonic population in Macedonian Peninsula.

An astonishing monument of these undeniable millennial links and relations between the Macedonians and local Hittites and later Phrygians is the one on the Mt. Nemrod, in the late antiquity kingdom of Comagene in Asia Minor. Here we found the firm testimony of Macedonian king Antiochus the Great, son of the king Mithridates I Callinicus and queen Laodice VII Thea of Comagene (from the Macedonian dynasty of Seleucids), who erected an enormous sepulchral tumulus with giant statues of gods and inscriptions on which is written as follows: “...all of the father-gods of Persia, Macedonia, and our own country of Comagene, will continue to bless their children and their grandchildren...”



Above: the giant sculptures in front of the enormous and still untouched sepulchral tumulus on the top of Mount Nemrod³⁰

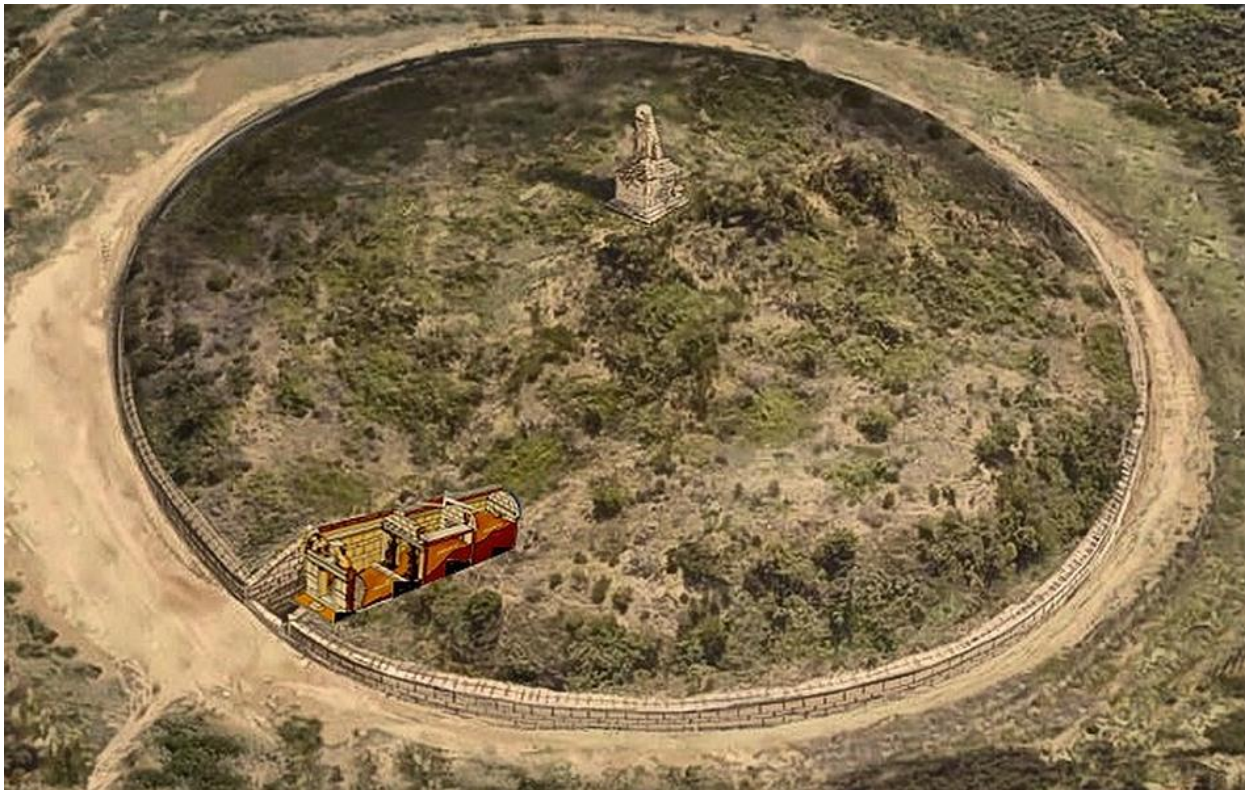
This firm testimony shows their long lineage from and to Macedonian Peninsula, and the everlasting traditions of their predecessors that were transmitted throughout countless generations, a testimony confirmed also by the comparative linguistics and genetic researches.

It is curious that wherever this particular branch of the white Macedonic race has extended it has been accompanied by their particular form of giant ‘cromlechs’, or sepulchral chambers, built of large uncut stones. The stones are placed upright in the ground and covered over with other large slabs, the whole chamber being subsequently concealed under a massive tumulus of small stones or earth. Frequently the entrance to the cromlech is approached by a sort of corridor. This ancient sepulchral chambers continued to appear well into the classic era of the antiquity (like the one on Mt. Nemrod), and are found all over the Macedonian Peninsula, but during the later period their construction became more sophisticated and made of precisely cut stone slabs.

³⁰ “Nem-rod” – ‘Mute-kin’ in plain Macedonian.



Above and below: **two of the recently unearthed ancient megalithic royal tombs in today Republic of Macedonia and Aegean Macedonia respectively**

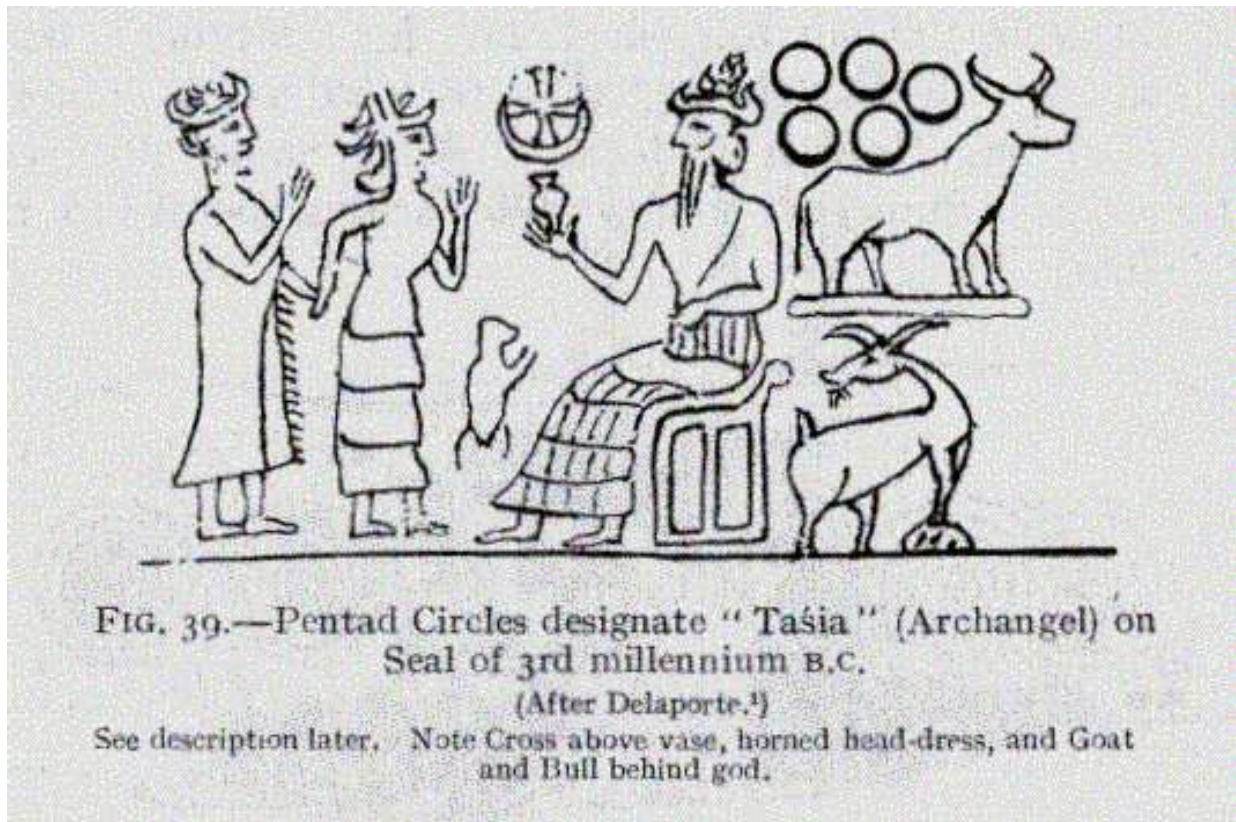


It must be explained here, for the sake of the facts, that after the Crete gained autonomy from the Ottoman Empire in 1898, around a dozen excavations began on the island. Chief among them

was the investigation of the city of Knossos, led by the famous British archaeologist, sir Arthur Evans. On the other side of the “front”, in 1906, Berlin-based Assyriologist Hugo Winckler initiated parallel excavations in Hattuša, located in central Asia Minor. Through the exploration of Troy, Mycenae, Knossos, Hattuša and many other sites, ancient civilizations came to light that had existed over a millennium prior to “classical” antiquity.

Soon archaeologists faced the task of structuring the newly acquired knowledge concerning these early Aegean Civilizations. However, in his publications after 1920, Sir Arthur Evans created a still largely valid, 3-part chronology (Early, Middle, Late) for the 3rd and 2nd millennium BCE, and thus laid the very foundation for the new discipline – Aegean Prehistory. Evans set out to cover 3 large regions: Asia Minor, mainland “Greece”, and Crete. For each of these regions, a cultural center was already well known: Troy, Mycenae, and Knossos respectively. Evans also ended up defining 3 civilizations (?). But, only two of those coincided with the regions and centers listed above. Knossos was, of course, the center of the Minoan civilization, and Mycenae the one of the Mycenaean. But, Troy remained isolated. Instead of assigning a civilization to Troja as well, Evans gave the Aegean islands their own culture (?), even though they had no capital and were not really powerful during the 2nd millennium BCE. For the time being, Hattuša was also left out of the equation...

In spite of the obvious scientific incongruence of this unjustified selection, it was rather the romanticism of the *Philhellenists* that defined the Aegean Prehistory at that time. Fierce fighting raged between “Greece” and Turkey around 1920, when sir Arthur Evans conceived the chronology for Aegean Prehistory. Given these circumstances, it would not have occurred to a *Philhellenist* like Evans to direct scholarly attention to any civilization on Turkish soil. As a result, even though Troy was and is by far the world’s most famous stratified archaeological site, it remained ignored.



Because of this omission almost a hundred years ago, there is virtually no other place in the world today to match the potential for archaeological discovery inherent in western Asia Minor. All this time, an entire civilization has remained largely hidden from the eyes of archaeologists because of the Western European xenophobic hysteria and Eurocentric political interventionism.

Furthermore, for over a thousand years, Western Europeans tried to trace their roots back to the royal family of Troy. Hundreds of cities in Europe – including Rome, Paris and London – claimed to have been built according to the model of Troy. This enthusiasm for all things Trojan gradually transformed into a complete rejection after the Ottomans conquered Constantinople (1453) and later on even besieged Vienna (1683). After that, the intellectual elite of Central Europe no longer wanted to be regarded as descendants of the Trojans. They couldn't stand the fact that their preferred place of origin wasn't in their possession anymore. So, instead, they came up with a new historical role model – the Ancient “Greece”-Cloud cuckoo land, and Rome, most likely because these cultures once ruled over large regions in the Eastern Mediterranean. Suddenly anyone who did not speak the newly reconstructed “*Greek*” (even if no such a thing with that name ever existed in the antiquity) was considered a ‘barbarian’.

Since the end of the WW2, such embarrassing ideologies founded on xenophobic and racial prejudices have been considered unacceptable. Subliminally, however, they have subtly persisted, holding back research on early Macedonic and Anatolian civilizations. As a result, distortions and knowledge gaps arose that are now gradually being filled.

History of the *Naši* - Hittites

The Hittites called themselves *Naši* - ‘ours, our kin’ in plain Macedonian³¹, and their language *Našili*.³² Their 1000 years period of dominance is divided into three periods, labeled the *Old Kingdom* (1700-1500 BCE), the *Middle Kingdom* (1400-1175 BCE) about which there is relatively little information, and finally a *New Kingdom* (1175-708 BCE). The historical records of the incessant continuity of Hittite cultural and civilization achievements are carved in stone, by means of a hieroglyphic (or pictographic) inscriptions on seals and other numerous archaeological monuments and artifacts discovered in the last years.



Above: **Hittite rhyton in a form of fist**

The Hittites are the “White Syrians” of Strabo, whom the ancient geographer contrasts with the “Black Syrians” of Semitic Aram (pp. 533, 544, 737. Cf. Schol. ad Apoll. Rhod. I. 948). Pindar (Fr.150, ed. Bergk) speaks of “a spear-armed Syrian host” at the mouth of the Thermodon (compare Erodote II.104), the river on whose banks dwelt the Amazons, the Hittite priestesses of their goddess. But these ‘Syrians’ were really the Hittites, so called as coming from the country

³¹ [https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BD%D0%B0%D1%88%D0%B8%](https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BD%D0%B0%D1%88%D0%B8%31)

³² It is incorrect that it is called the “Hittite” language, because the men of Anatolia, or any other people in the Bronze age in that time period had never heard of the word “Hittite”. *Hittite* is a western borrowing of the old Hebrew term ‘hittīm/kittim’ used in the Bible, which is by the way also a clear exonym-designation for Macedonians (a fact already mentioned above in the footnote on page 12).

known to the Danaans from Egypt as ‘*Syria*’³³ (see also Herodotus VII.72). Strabo also states that the language of the Kataonians was the same as that of the “White Syrians.”³⁴



Above: **spear was the weapon of choice of Macedonians throughout millennia**

An early ruler in the second half of the 18th century BCE, Anitta, son of Pithana from the city of Koshshara, left records indicating his achievements. The text is written in Hittite, and it survives in copies that were found in Hattuša and was probably composed during the reign of the first rulers of the kingdom of Hatti.

Anitta started a series of successful military campaigns and conquered the kingdom of the city of Nesa, defeating the local rulers (Bryce 2005: 35–40). He also captured Hattuša, but remains unclear if he did create an empire or found a dynasty. The exact relationship between Anitta and the first rulers of the kingdom of the Hittites remains obscure. However, the genealogy of the early Hittite kings and the text of the Proclamation of Telipinu inform us that kings of Hattuša descended from the rulers of Koshshara and Nesa; whether this genealogy was real, or simply assumed in order to legitimate the origins of the Hittite dynasty of Hattuša, remains unclear. The period after him was characterized by internal struggles for power. Then the Old Kingdom was established by king *Huzziya* and his adopted son *Labarna* (ca. 1680-1650 BCE), which is only the title of him, his name remains unknown. However, *Labarna I*, the heir

³³ Correctly pronounced “*Souria*” – ‘a bunch’ in plain Macedonian, exactly as they appeared to Danaans and Egyptians from Misir (old name for Egypt).

³⁴ See also *Syro-Macedonians*.

of the grandfather and his successor the grandson *Hattušili*, chose the stronghold Hattuša as their base to resist the rebellion against them, thus the *Labarna I* (the holy king) and his *Tawananna* (holy queen) are remembered as the first dynastical rulers of Hattuša. Whether these were their personal names or epithet-titles is not clear yet.

Hittite king Hattušili (1650-1620 BCE) consolidated the kingdom and extended its control over most of Asia Minor and Northern Syria. His grandson Mursilis I raided down along the Euphrates river and conquered the Amorite kingdom of Babylon, then one of the most cosmopolitan, rich and cultured cities. The austere highlanders felt out of place and far away from Hattuša and returned to their capital. Then for some time they got embroiled in their own affairs and re-emerged as the new Hittite Empire in the 14th century BCE. Under Suppililumas I it reached the height of its power, extent and culture.



Above: Hittite soldiers from a relief in Kartchemish. Judging from these images seems that the military formation of Macedonian Falankas wasn't exactly the invention of Filip II of Macedon

As the later Proclamation of Telipinu (1525-1500 BCE) indicates, in the Old Kingdom beginning with the rule of Labarna and his successor Hattusilis I (ca. 1650-1620) the chief aim was to gain control over the various Hittite groups and consolidate the kingdom. The grandson and successor of Hattušilis, Muršilis I (ca. 1620-1590), conducted raids as far as Babylon. Telipinu proclamation goes on to indicate that he expected and maintained cooperation and peacefulness during his reign. But from the century after his death we have few records; hence little is known about this period, labeled the Middle Kingdom.

Then during the Middle Kingdom, roughly 1400-1180 BCE, the Hittites reached their greatest status under Šuppiluliuma I (ca. 1350-1320). Šuppiluliuma rebuilt the capital at Hattuša and reorganized the government; he also carried out campaigns against peoples in south and

southwest Anatolia and established a Hittite presence in Syria that led to conflict with Egypt. Tusharatta, the last independent Mitanni king, defeated the Hittites first time around, but Šuppiluliuma I then went north and east, taking Wassukkanni by surprise. Tusharatta escaped to Kartchemish, but the Mitanni power was broken and its glory came to an end. Šuppiluliuma put his sons as kings of Aleppo and Kartchemish.

Old kingdom

Pithana - early 18th c. BCE

Anitta - son of Pithana mid 18th c. BCE

Labarna - officially first known Hittite king 1680-1650 BCE

Hattušili I - nephew/adopted son of Labarna 1650-1620 BCE

Mursili I - grandson/adopted son of Hattušili I 1620-1590 BCE

Hantili - assassin and brother-in-law of Mursili I 1590-1560 BCE

Zidanta I - son-in-law of Hantili 1560-1550 BCE

Ammuna (probably Amynta) - son of Hantili 1550-1530 BCE

Huzziya I – son of Ammuna? 1530-1525

Telipinu – son of Zidanta I?/brother-in-law of Ammuna 1525-1500

Middle kingdom

Tahurwaili – 1475-?

Alluwamna - son-in-law of Huzziya I

Hantili II - son of Alluwamna 1500-1450 BCE

Zidanta II - ?

Huzziya II - ?

Muwatalli I - ?

Tudhaliya II - son of Huzziya II? 1450-1420

Arnuwanda I - son-in-law of Tudhaliya II 1420-1400

Tudhaliya III - son of Arnuwanda I 1400-1380

Tudhaliya - son of Tudhaliya III 1380?

Hattusili II - ?

Imperial Hittite period

Šuppiluliuma I - son of Tudhaliya III or Hattusili II 1380-1340

Arnuwanda II - son of Suppiluliuma I 1340-1339

Mursili II son - of Suppiluliuma I 1339-1306

Muwatalli II - son of Mursili II 1306-1282

Mursili III - son of Muwatalli II 1282-1275

Hattušili III - son of Mursili II 1275-1250

Tudhaliya IV - son of Hattušili III 1250-1220

Karunta - son of Muwatalli/cousin of Tudhaliya IV ?

Arnuwanda III - son of Tudhaliya IV 1220-1215

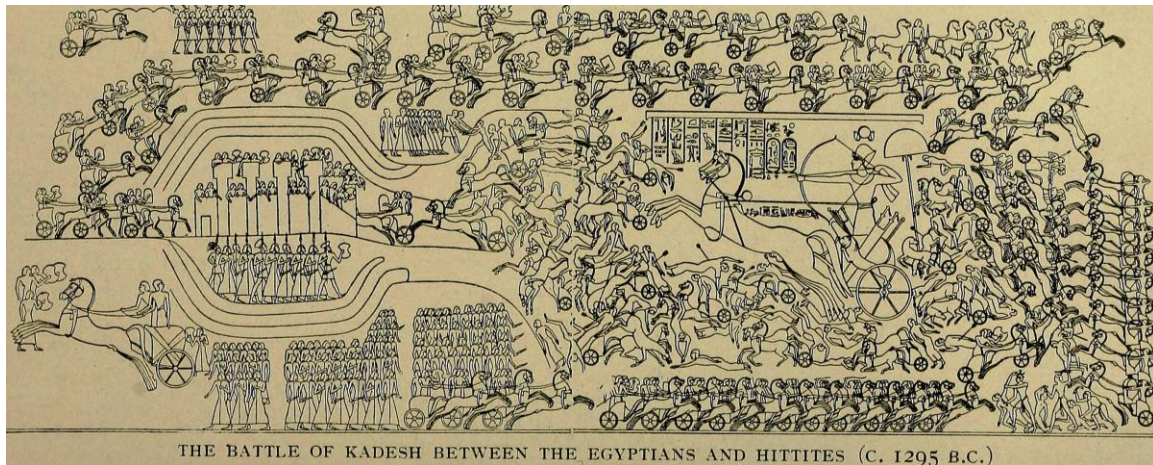
Šuppiluliuma II - son of Tudhaliya IV 1215-1200

Letters from Šuppiluliuma I to the pharaohs Amenhotep III and his successor Akhenaten are preserved in the *Amarna Letters*, among them one having to do with Mitanni. Egypt had formerly been a strong ally of the Mittani, and the withdrawal of Amenhotep III's support for the Mitanni king Tushratta left Šuppiluliuma I free to do as he pleased in the region.

Hittite king Muwatalli I (1320-1307 BCE) fought in 1295 BCE at Kadesh (in Syria) one of the greatest battles of ancient times against the pharaoh Ramses II Miamun. It was probably a draw, even though the latter claimed a victory. After the battle a peace treaty was signed and a marriage alliance concluded.



Above: an artistic illustration of the Battle of Kadesh,
Next page: a sketch from an Egyptian stone relief of the same battle



It is worth mentioning the name of the local king of Wiluša – *Alaksandu*, or *Alaxandu*, who also was a faithful ally of Muwatalli at that time. His name is a historic reminder of the Macedonic-Hittite millennial uniqueness, found again in the 5th and 4th century BCE, almost 900 years later as the very same name, but of incomparably more renown and famous Macedonian kings, of which Alexander III the Great was the most supreme example.



During the rule of Muwatalli II (ca. 1306-1282), there was another tremendous battle between the two countries at Kadesh on the Orontes River; the result was chaos and carnage, but both sides proclaimed victory – after hastily withdrawing from the area. Later, under Hattušilis III (ca. 1275-1250), the two countries once again arranged a peace treaty and a dynastic marriage. Then during the rule of Tuthaliya IV (ca. 1250-1220), problems arose especially with the country of *Ahhija* (or *Ahhijawa*, often equated with the Mycenaeans). Early in the next century the kingdom was utterly destroyed and its capital city, like Troy before it, was burned. Vestiges of Hittite

imperial power survived for a while in Syria, and other Anatolian languages were attested throughout the first millennium BCE, but the Hittite language died out and Anatolia remained fragmented for four centuries.



Above: the first ever known peace treaty, between the Hittite empire and Egypt. 1350 BCE

Hittite Empire in the Egyptian and Assyrian sources

The decipherment of the inscriptions of Egypt and Assyria has poured a flood of light on Hittites character and origin, and their own monuments have been discovered not only in Syria, but also in Kappadokia and other parts of Asia Minor. Hittite Empire was the first in all the world's history in several civilized acts. The first mention made of the Hittites in any record, other than the Bible, is in an inscription of Sargon, king of Agadé, which is of the age of Abraham. At this time they were already troublesome to the Mesopotamians. In their memorable transaction with Abraham, when he purchases from them for a burying-place at the time of Sarah's death, the cave of Machpelah, we find them engaged in the first money transaction on record, making out the earliest title deeds, and effecting the earliest transfer of land.

The Egyptian monuments represent the Hittites as beardless, while their Syrian allies are bearded, as fighting three in a chariot, and as wearing boots that turn up at the toes.

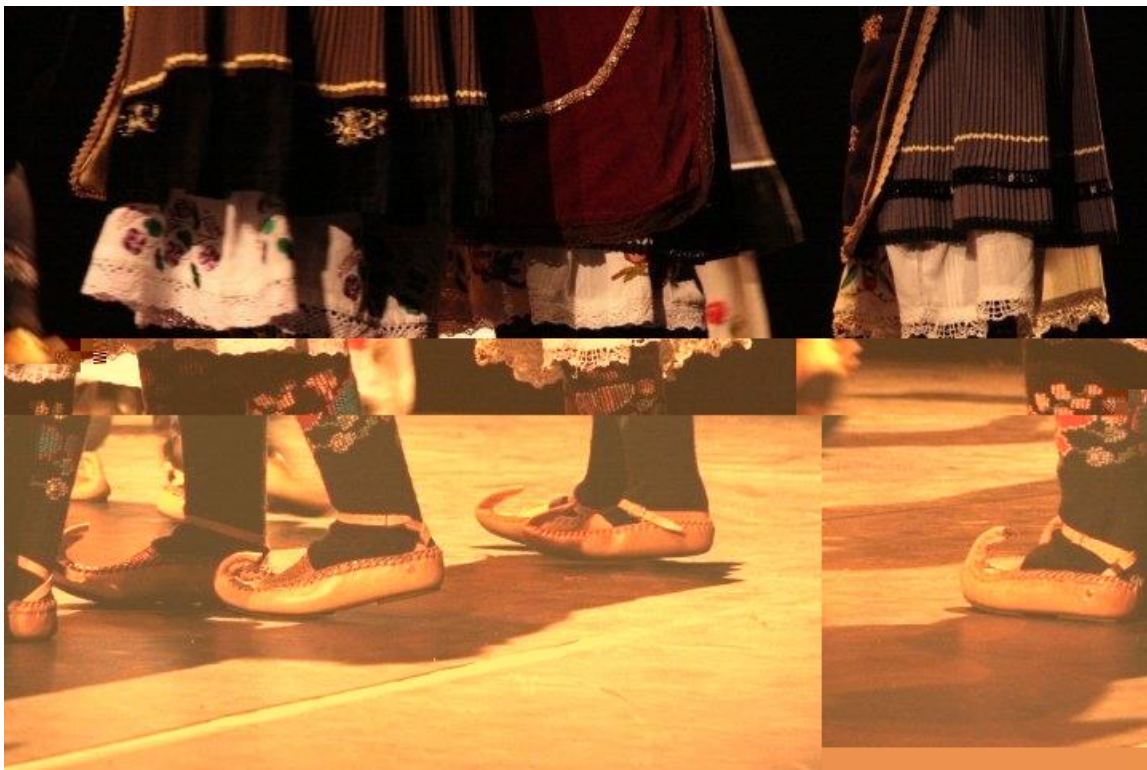


This last characteristic indicates again their origin from the Macedonian Peninsula highlands, where leather shoes of that shape (called 'Opintsi' in plain Macedonian) are even today convenient in traveling through the snow. They are still produced on a large scale across whole Macedonian Peninsula, but mainly as traditional shoes for the folklore dancing ensembles, or as souvenir for the tourists.

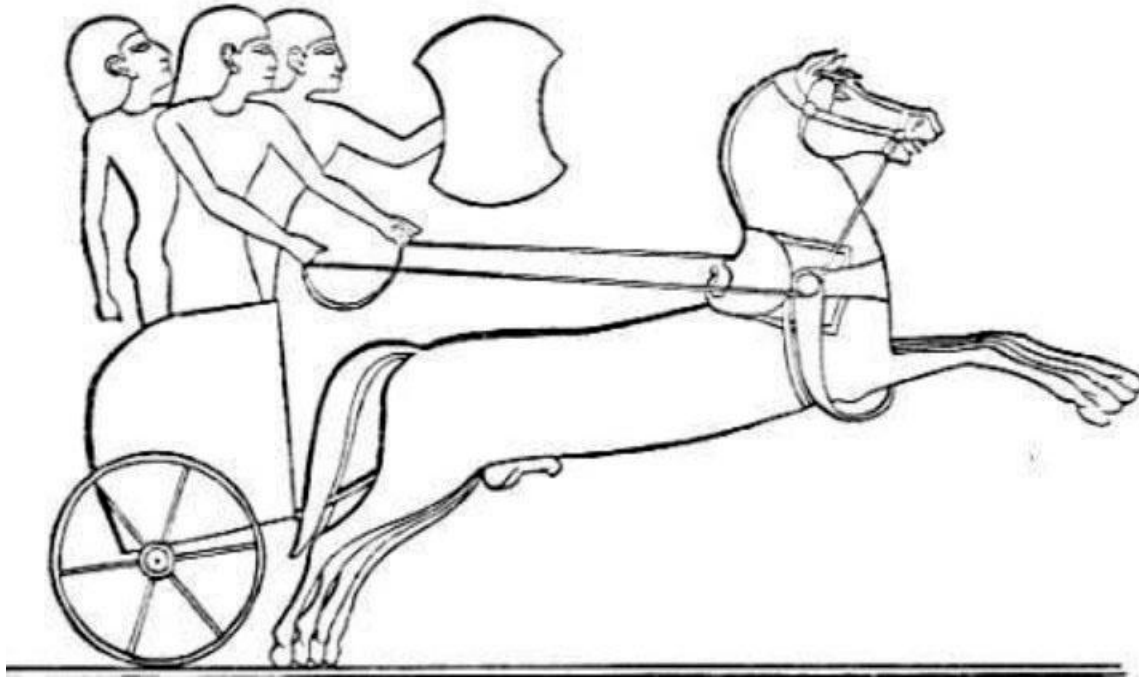


Above: **ceramic Hittite boot model from the second millennium BCE, and on the right - today souvenir Opintsi-shoes from the market in Ohrid, Republic of Macedonia**

Below: **folklore dancing groups from Macedonia wearing traditional „Opintsi“**



From the Egyptian and Assyrian records we know that they excelled in the beauty and swiftness of their chariots. The use of these chariots, as well as of horses, in battle was further borrowed from the Hittites by other nations. And it is not by chance that the ones who made the next huge step forward in enhancing the cavalry warfare on higher level were of Macedonic descent too - Filip II and Alexander III of Macedon.



From the same monumental records we know, too, that the Hittites used just such sophisticated metal work as Schliemann found in the ancient ruins at Hissarlik, thus confirming their oneness across Aegean region even in the metallurgic craftsmanship. In the same battle of Megiddo just referred to, Thothmes III takes among the treasure a great flagon with a double handle, a work of the Khal. By “Khal” are meant the Phoenicians, they being then the naval power of the Hittite empire. The enumeration of the spoil in this battle includes, besides the prisoners, – mares, chariots, iron suits of armor, bows, swords, precious stones, golden dishes, great water-gutters, gold rings, ivory, ebony, cedar wood, chairs, footstools for the same, tables, statues, iron vessels, and one plough inlaid with gold.

Naharina was the Biblical *Aram Naharaim* or ‘Syria of the two rivers,’ better known as Mesopotamia, and its situation has been ascertained by recent discoveries. It was the district called *Mitanni* by the Assyrians, who describe it as being ‘in front of the land of the Hittites,’ on the eastern bank of the Euphrates, between Kartchemish and the mouth of the river Balikh. In the age of Thothmes I, it was the leading state in Western Asia. The Hittites had not as yet made themselves formidable, and the most dangerous enemy the Egyptian monarch was called upon to face were the people over whom Chushan-rishathaim was king in later days (Judgement III.8). It is not until the reign of his son, Thothmes III, that the Hittites come to the front. They are distinguished as ‘Great’ and ‘Little’, the latter name perhaps denoting the Hittites of the south of Judah. However this may be, Thothmes received tribute from ‘the king of the great land of the *Kheta/Khatti*’ which consisted of gold, black slaves, men-servants and maid-servants, oxen, etc.



But, neighbors so powerful could not remain long at peace. A fragmentary inscription records that the first military campaign of the Egyptian pharaoh Thothmes IV, the grandson of Thothmes III, was directed against the Hittites, and Amenophis III, the son and successor of Thothmes IV, found it necessary to secure himself by entering into matrimonial alliance with the Hittite king of Naharina (i.e. Mesopotamia). The widow of Tutankhamon did not feel in beneath her dignity to ask king Šuppiluliuma of Hatti for one of his sons as her new husband.

In the Assyrian inscriptions the district of which Damascus was the centre is called *Gar-Emeriš*, and since the name of the Hittite capital Kartchemish is written *Gar-Gamiš* in the Assyrian texts, it is possible that *Gar-Emeriš* was a Hittite title signifying the ‘City of the Amorites’.³⁵ And also the ancient city of *Cartagena* on the northern African coast has the same meaning, ‘City-(of)-gent-’ (where “*gent*” comes from Latin “*gens, gent-*” - ‘family, race’; and also with secondary meaning as “*Gentile*” - ‘not Jewish’).

Hittite-Macedonic symbols

³⁵ “*Gar*” - corrupted transcription of the Macedonic term “*Grad*”- city, from the verb “*gradi*”- builds (Latinized ‘*gradus*’); see *Belgrad*, *Ivangrad*, *Kaliningrad*, *Leningrad*, *Stalingrad*, *Stuttgart*, *Višegrad*, *Volgograd*, etc.

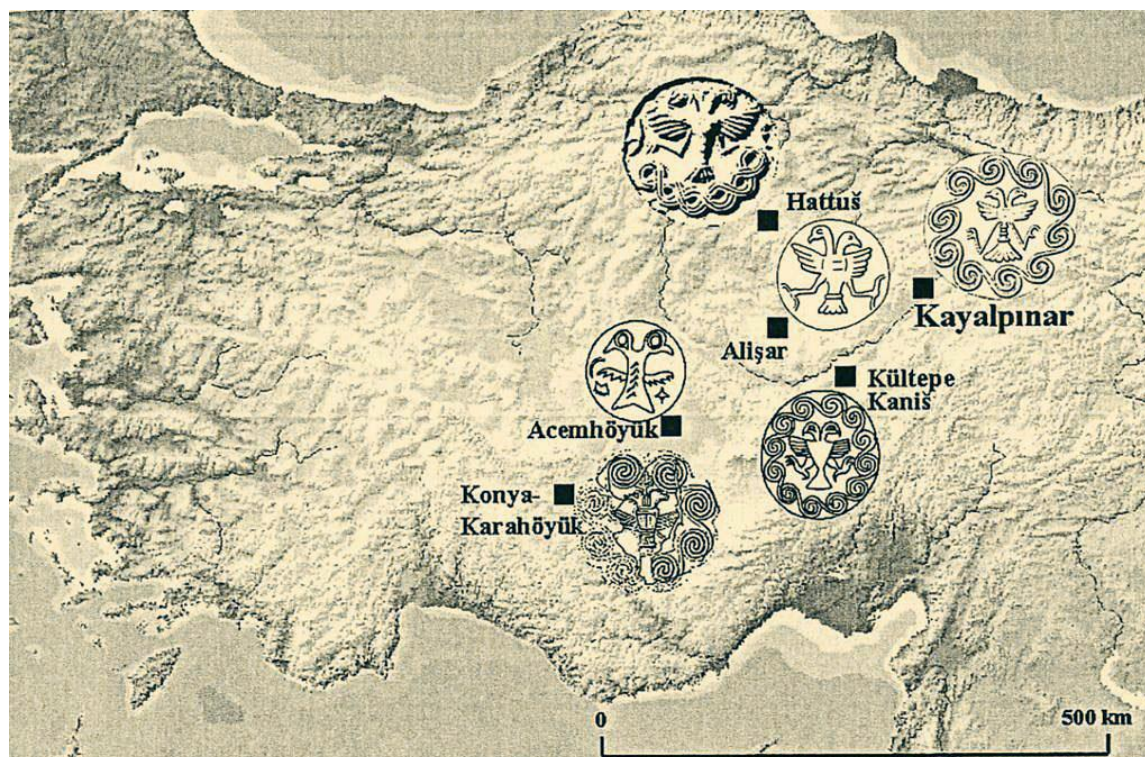
This marriage of the Hittite princess had different unexpected consequences for Egypt. The new queen brought with her not only a foreign name and foreign customs, but a foreign faith as well. She refused to worship Amon of Thebes and the other gods of Egypt, and clung to the religion of her forefathers, whose supreme object of adoration was the (winged) Solar Disk, i.e. the veneration of the primordial Creator Sun-God. From the earliest times this primordial deity was associated with the universe and was worshiped as the supreme creator of all life and sunlight. The ancient symbols representing the sun - like the swastika, the double-headed eagle, the winged solar disk, the 'flower of life', etc. These are the most diffused and earliest found archaic objects of



veneration across the whole eastern Mediterranean. In certain ways the sun-symbols are all similar, like the double-headed eagle that is obvious reflection of the winged solar disc with two snake heads (above and below respectively), but some similarities are more



striking and fascinating than the others. That's the case of the Hittite symbols striking resemblance or sameness with ancient Macedonian symbols.



Above: the Double-Headed Eagle symbol of the Hittites - one head looking west, back to their homeland in Macedonian Peninsula, and the other looking east, toward their closest relatives and kin in Mesopotamia; note the spiral-ornaments on the seals from Hattuša, Kayalpınar, Konya and Kaneš – identical to the numerous stone and other Macedonic-Paionian artifacts found in Upper Macedonia (below)



Above: **Ancient Hittite-Macedonian bronze and stone-incised (gravestone on the right) artifacts from the 15th to 7th-6th century BCE Macedonian Peninsula. Paionian bronze spiral-fibula and bronze Paionian Solar Disk in form of amulet on the left, Archaeological Museum of Macedonia**

Below: in the 10th century the double headed eagle was still a Macedonian Coat of Arms, during the medieval Macedonian kingdom of Tsar Samoil, which lasted for almost 40 years



Next page: **Hittite ritual "sun symbol" (2200-1000 BCE bronze artifacts)³⁶, and the same geometrical design on a marble slab in the court of St. Demetrius church in the**

³⁶ also commonly known today as "*the flower of life*"; most probably symbolizing the sun, or a two-dimensional bronze symbol-imitation of a pine cone from the tip of the *Thyrsus*, i.e. the Bacchic staff carried by Dionis and his Macedonic followers.

Macedonian capital Skopje, and another engraved on a stone slab discovered in the city of Kočani, Republic of Macedonia

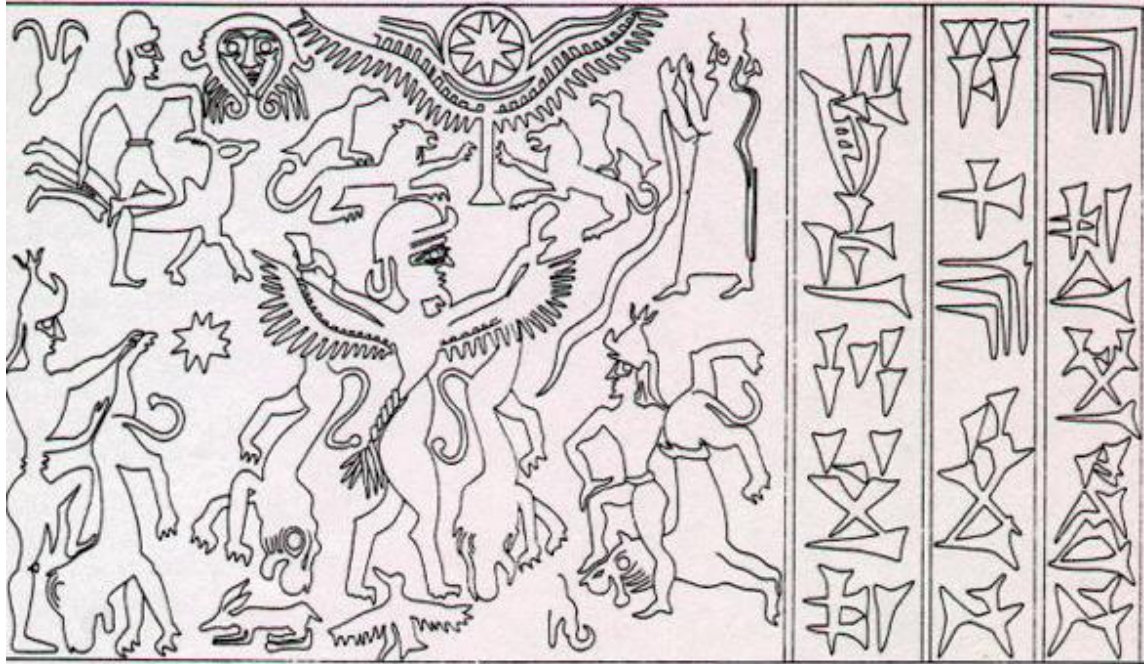


Below: a relief from Hattuša with a double headed eagle and a cross (representing the sun) in the left, and a Hittite funeral stele with crosses (on the next page)





The Hittite monuments bear strong witness to the prevalence of this worship in Northern Syria and Asia Minor. The Winged Solar Disk also appears above the figure of a king that holds two lions in his hands, on the relief which has been stolen by the British Museum from *Birejik* on the Euphrates; and even at *Boghaz Keui*, far away in Northern Asia Minor, the Winged Solar Disk has been carved upon the rock by skilful Hittite sculptors.



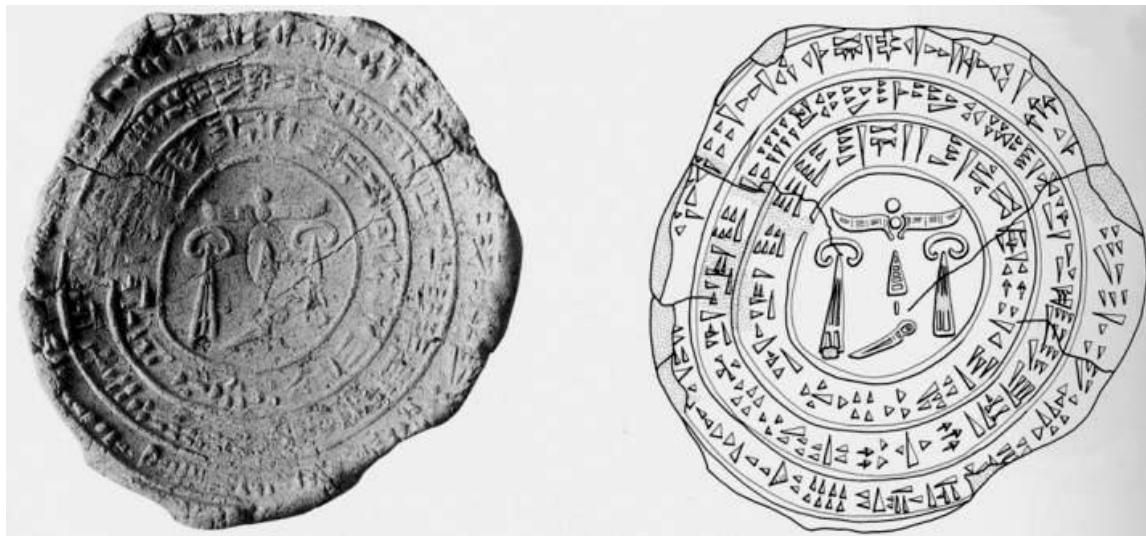
Above: **relief of Suttarna, son of Kirta, king of Mittani**

The symbol of the Solar Disk with wings is the Aedicula, a symbol of Hittite royalty. In Hittite inscriptions it is regularly supported by two pillars. Note the two eagles perched on the backs of the two lions. The symbol of the Winged Sun mounted on a pillar appears to be the prototype of the *kaduceus*, heralds staff, later adopted as a symbol of Hermes, the messenger of the gods. This symbol got wrapped with snakes and later became the emblem of the medical profession (caduceus). Also a snake appears adjacent to the Aedicula. Similar Solar Disks were objects of adoration among the Phrygians, and their predecessors Brygians and Paionians back in Macedonia.

Below: **some of the Hittite stone carvings representing the Winged Solar Disk**



Amenophis IV, the son of Amenophis III, was educated in the faith of his mother, and after his accession to the throne endeavored to impose this new Hittite-Macedonic creed upon his unwilling subjects. The powerful priesthood of Thebes withstood him for a while, but at last he assumed the name of Khu-n-Aten – ‘the refulgence of the solar disk’ and quitting Thebes and its ancient temples he built himself a new capital dedicated to the new divinity. It stood on the eastern bank of the Nile, to the north of Assut, and its long line of ruins is now known to the natives under the name of Tel el-Amarna (of the *Ama-Urites*, i.e. Hittites). The city was filled with the adherents of the new creed, and their tombs are yet to be found in the cliffs that enclose the desert on the east.



Above: **The seal of the king Mursili III**

Its existence, however, was of no long duration. After the death of Khu-n-Aten, ‘the heretic king’, his throne was occupied by one or two princes who had embraced his faith; but their

reigns were brief, and they were succeeded by a monarch who returned once more to the religion of his Egyptian predecessors. The capital of Khu-n-Aten was deserted, and the objects found upon its site show that it was never again inhabited.

Among its ruins a discovery has recently been made which brings an unexpected light upon the history of the Oriental world in the century before the Exodus. A large collection of clay tablets has been found, similar to those unearthed from the mounds of Nineveh and Babylonia, and like the latter inscribed in cuneiform characters and in the Assyro-Babylonian language. They consist for the most part of letters and dispatches sent to Khu-n-Aten and his father, Amenophis III, by the governors and rulers of Palestine, Syria, Mesopotamia and Babylonia, and they prove that at that time the proto-Macedonian was an international language, and the complicated cuneiform system of writing the common means of intercourse, of the educated world. These tablets were transferred by Khu-n-Aten from the royal archives of Thebes to his new city at Tel el-Amarna. We learn from them that the Hittites were already pressing southward, and were causing serious alarm to the governors and allies of the Egyptian king. One of the tablets is a dispatch from Northern Syria, praying the Egyptian monarch to send assistance against them as soon as possible.



Nevertheless, the Hittite 'heresy' of Khu-n-Aten brought trouble and disunion into Egypt, and his immediate successors seem to have been forced to retire from Syria. So far from being able to aid their allies, the Egyptian generals found themselves no match for the Hittite armies.

Egyptian sources further tell us that Ramses I, the founder of the 19th Dynasty, was compelled to conclude a treaty, defensive and offensive, with the Hittite king Saplel ("Weaver" in plain Macedonian), and thus to recognize that Hittite power was on an equality with that of Egypt. From this time forward it becomes possible to speak of a Hittite Empire. Kadesh was once more in Hittite hands, and the influence formerly enjoyed by Egypt in Palestine and Syria was now

enjoyed by its rival. The rude Hittite mountaineers of the Taurus had descended into the fertile plains of the south, interrupting the intercourse between Babylonia and Canaan, and superseding the cuneiform characters of Chaldaea by their own Hittite-Macedonic writing. From henceforth the previous common language ceased to be the language of diplomacy and education.

With Seti I, the son and successor of Ramses I, the power of Egypt again revived. He drove the Bedouin and other marauders across the frontiers of the desert and pushed the war against Hittites deep into Syria itself. The cities of the Philistines again received Egyptian garrisons; Seti marched his armies as far as the Orontes, fell suddenly upon Kadesh and took it by storm. The long war has now begun between Egypt and the Hittites, which lasted for the next half-century. It left Egypt utterly exhausted, and glad to make a peace, which virtually handed over again to her rival Hittite empire the possession of Asia Minor. But at first success waited on the arms of Seti. He led his armies once more to the Euphrates and the borders of Naharina, and compelled Muwatalli, the Hittite monarch, to sue for peace.



However, when Seti died the Hittites were again in possession of Kadesh, and war continued between them and his son Ramses II. The long reign of Ramses II was a ceaseless struggle against his formidable Hittite foes. The war was waged with varying success. Sometimes victory inclined to the Egyptians, sometimes to their Hittite enemies. Its chief result was to bring ruin and disaster upon the cities of the Canaanites, which were thrown in between by their miserable destiny. Their land was devastated by the hostile armies which traversed it, their towns were sacked, now by the Hittite invaders from the north, now by the soldiers of Ramses from the south. It was no wonder that their inhabitants fled to island fastnesses, like Tyre, deserting the city on the mainland, which had been burnt not long before.



Ramses II was the Pharaoh of the oppression; and the result was a disunited people and a country exhausted by the long and terrible wars of the preceding century.

Later on in Hittite history, when, after the great victorious battle at Kadesh, the ambassadors of their king, Khita-sira, went down to Egypt to negotiate a treaty of peace and alliance, they brought with them a silver plate on which the Hittite text of the treaty was engraved in the Hittite language and characters. This is the most ancient diplomatic act which has come down to us.

The treaty was ratified by the visit of the Hittite king Khita-sira in person to Egypt in his national costume, and the marriage of his daughter to Ramses II Miamun in the thirty-fourth year of the Pharaoh's reign (1354 BCE). She took the Egyptian name of Ur-Maa Noferu-Ra, and her beauty was celebrated by the scribes of the court.

Syria was handed over to the Hittites as their legitimate possession and Egypt never again attempted to retake it back. For a time being, the great emperor of the Hittites preserved his power intact, his supremacy was acknowledged from the Euphrates in the east to the Aegean Sea in the west, from Kappadokia in the north to the tribes of Canaan in the south. Even Naharina, once the antagonist of the Egyptian Pharaohs, acknowledged his sovereignty, and Pethor, the home of Balaam, at the junction of the Euphrates and the Sajur, became a Hittite town. The cities of Philistia, indeed, still sent tribute to the Egyptian ruler, but northwards the Hittite sway seems to have been omnipotent. The Amorites of the mountains allied themselves with the children of Heth, and the Canaanites in the lowlands looked to them for protection. It was still possible for a Hittite sovereign to visit Egypt, and for an Egyptian traveler to explore the cities of Canaan.

After sixty-six years of vain glorious splendor the long reign of Ramses II Miamun came to an end (1322 BCE). His son and successor, Menepthah, was equally allied with the Hittite Empire. Early in his reign he had sent corn by sea to the Hittites, at a time when there was a famine in Syria, showing that the peaceful relations established during the reign of his father were still in force.

In the following centuries the dynasty of Ramses the Oppressor descended to its grave in bloodshed and disaster. Civil war broke out in Egypt, followed by another foreign invasion, and the crown was seized by Arisu the Phoenician. The great king and pharaoh that saved Egypt was Ramses III, who in the meantime rescued his country from two invasions more formidable even than that which had been beaten back by Menepthah. They were conducted by the Libyans and the Sea Peoples of the Aegean, and the invaders were defeated partly on the land, partly on the water. But, then happened another, even more massive invasion of the Sea Peoples. The

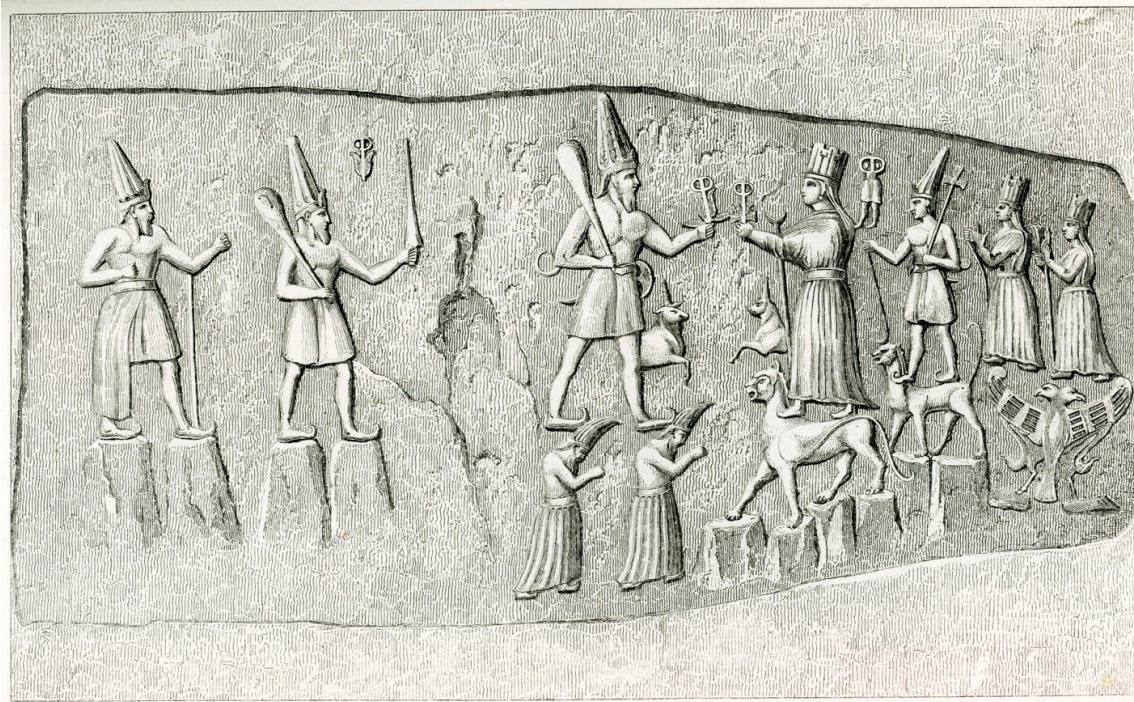
maritime confederacy this time included the Teukrians of the Troad, the Lykians and the Philistines, the natives of Sardinia (Shardana) and Sicily. They had landed in the first instance on the coasts of Phoenicia, and spread inland as far as Kartchemish. Laden with spoil, they fixed their camp in the land of the Amorites and then descended upon Egypt. The Hittites of Kartchemish and the people of Matenau of Naharina followed the suit and came in their train, and a long and terrible battle took place on the sea-shore between Raphia and Pelusium.



The Egyptians this time were victorious again, the ships of the enemy were sunk, and their soldiers slain or captured. Egypt was once more filled with captives, and the flame of its former glory flickered again for a moment before finally going out. The list of prisoners shows that the Hittite tribes had taken part in the struggle, Kartchemish, Aleppo, and Pethor being specially named as having sent contingents to the war. They had probably marched by land, while their allies from Asia Minor and the islands of the Mediterranean had attacked the Egyptian coast in ships.

So far as we can gather, the Hittite populations no longer acknowledged the suzerainty of an imperial sovereign, but were divided into smaller independent states. It would seem, too, that they had lost their hold upon Mysia and the far west. The Tsekkri and the Leku, the Shardana and the Shakalsha are said to have attacked their cities before proceeding on their southward march. Although, if we can trust the statement, we must conclude that the Hittite empire had already broken up before the invasion of the Sea Peoples. The reasons behind the collapse of the

Hittite Empire are uncertain, though numerous causes, including ongoing drought followed by famine, plagues, internal disputes, and pressure from external powers are widely recognized as contributing factors.



Macedonian and Persian art and culture, however, as modified at Kartchemish, the Hittite capital, was carried by the Hittites throughout Asia Minor at the time to which the rise of the Persian Iraklid (Lat. *Herakleid*) dynasty would go back, according to the chronology of Herodotos; and as Kartchemish is called "Ninus Vetus" by Ammianus Marcellinus (XIV. 8; see too Diodorus II.3,7), it is clear that the genealogy given in the text is a legendary reminiscence of the Hittite occupation of Lydia and introduction of civilization and writing among the nations of Europe.

The Iraklids would seem to have grown into power when the Hittite empire began to decay and could no longer support the satraps of Sardes. *Irakles*, the Sun God of Babylonia and Assyria, the *Melkarth* of Tyre, had been compatible if not identical with the one used by the Hittites system of worship, like the Asiatic goddess, and then carried into Asia Minor. Hence we find the Lydian name of the deity to have been *Sandan* (Joh. Lydus, De Mag. III.64), the *Sandan*, *Sandes*, or *Sandakos*³⁷ of the Kilikians and Hittites. With *Alkaios*, "the strong one," comparative to the *Alkimos* of Xanthos.

As to the sway of the Hittites in the lands east of the Mediterranean, we have abundant evidence from the Egyptian and Assyrian inscriptions of its wide extent. By the Egyptian records they are represented as the great leading people of the Upper Ruthen, which term was used to include all the land set down in our modern maps under the names of Palestine, Coele-Syria, and Syria. Their chief fortified cities were Kartchemish (the town of Kemish), Kadesh, and Megiddo. These names play a prominent part in the campaigns of Thothmes III, and Ra-messu Miamen.

³⁷ Still preserved as Sande, a common Macedonian mail name.

But, if the identification of the Hittites with the Hyksos is correct, the rule of this great race extended at one time even farther than Hebron, where we find them quietly settled in the age of Abraham. It extended, in that event, over the greater part of Egypt.

The Egyptian capital of the Hyksos was Zoan (more probably 'Zeon' or 'Zion'). Wright calls attention to the singular entry "apparently superfluous" in the reference to Hebron in the Book of Numbers: "*And they (the spies) ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak were* (now Hebron was built seven years before Zoan in Egypt.)"

There is certainly great significance in an "aside" like this. Is not the inference forced upon us that in the mind of the writer there was some close connection between Hebron and Zoan? This connection Wright believes to be the fact that both were built by the same race, and that seven years after the building of Hebron the Hittites went down into Egypt and took possession of it. Hence, he contends, the inveterate hostility of the Egyptian pharaohs to the Hittites after the recovery of their country from the rule of the Hyksos.

Brugsch puts the reign of the Hyksos king Nub (meaning "Gold" in Egyptian), at about 1750 BCE, not many years before the expulsion of the Shepherd Kings. This would accord closely enough with the universal belief of the earlier chronologists that Joseph ruled Egypt as prime-minister under the Shepherd Kings. But whether the Hyksos and the Hittite kings were the same or not, one thing is certain - this great race of Hittites, whom Brugsch describes from the records of their hereditary enemies, as having a just reputation for brave and chivalrous qualities, ruled from the Aegean to the Euphrates, and from the Euxine to the frontier of Egypt some seven centuries before the greatness of Assyria began, some seven centuries before the children of Israel escaped from their slavery captivity in Egypt.

The Power of the 1000 Hittite Gods

Loyal to their Macedonic religious traditions and widely renown cosmopolitanism, the Hittites were tolerant in religion questions too, and their polytheism only absorbed the waste indigenous Anatolian, Assyrian, Syrian and Hurrian divinities. The local cults of the conquered people were not forbidden nor threatened in any way, but simply put under the "all inclusive" aegis of the Macedonic Pantheon. The very same policy can be equally traced back during the Alexander the Great conquest, when none of the submitted populations had to renounce to their beliefs, gods or temples. And same as Alexander the Hittite kings were connected to divine as the Pharaohs of the Egypt, although unlike the Pharaohs the Hittite royals married outside their own family, also with members of other ethnic groups. Thus, the Hittite Empire was a cultural mosaic formed by many elements from different ethnicities. In a sense, the Macedonic-Hittites formed a cultural

bridge between Mesopotamia and the most ancient Proto-Macedonian world back in the Macedonian Peninsula. Their religion was polytheistic and naturalistic, comprised of spirits of everything that surrounded them – sun, moon, wind, rivers, mountains, earth, animals, plants, sky, etc. Deities from the same category often held different positions resulting from local tradition or different historical oaths of development of particular towns. In most centers the supreme Storm-god and Sun-goddess stood on the top of the

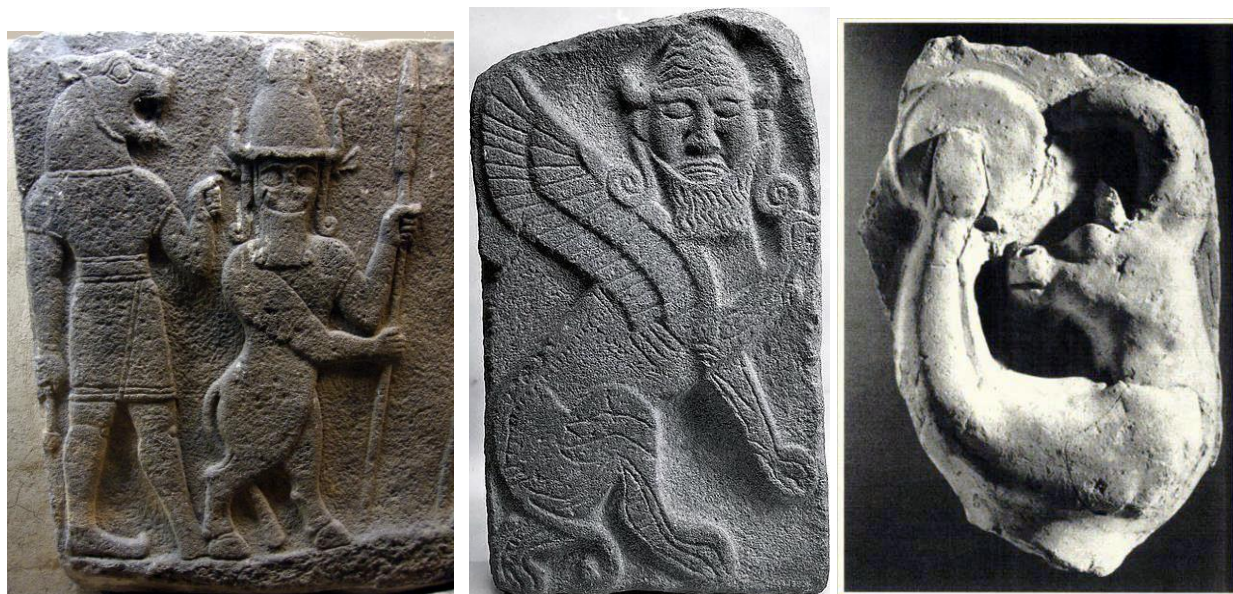


pantheon; in other, an important role was played by gods of vegetation and crops having much in common with the thunder-stormgod(s). For example, the Stormgod of the growth, the Stormgod of the rain, Stormgod of clouds, and the Stormgod of the lightning are attested (Volkert Haas 1970, *Der Kult von Nerik*, p.101). Thus, the Hittites themselves designated as ‘the people with a thousand gods,’ the Vedic poets spoke of 33, or in one passage 3,339. However, the Hittites recognized the “twelve gods of the crossroads”, which generally correspond again to the overall pattern of Zodiac and other ancient mythologies.

The most important term, one that has left representatives in nearly all branches of the Indo-European family, was based on the root *diw/dyu-, which denoted the bright sky or the light of day/daylight. In MIE it took the form *deiwo-, plural *deiwo-. From this come the Macedonic *Div*, Vedic *Deva*, Avestan *Daēva*, Old Phrygian *Devos* (Neo-Phrygian dative-locative plural *Δεως*), Oscan *Deiva*, Messapic *Deiva/Diva* – ‘goddess’, Venetic *deivos* - ‘gods’, Latin *deus*, proto-Germanic **Tīwaz*, Old Irish *Dia*, Old Prussian *deiws/deywis*, Lithuanian *Dievas*, Latvian *Dievs*. A derivative *deiuios* seems to be attested in Mycenaean *de-wi-jo*, *de-ujo-i*. In Anatolian we find forms derived from **dyeus-*, thus in Hittite *Sius*, *Siun* – ‘god’, a declension built on the old accusative **Siun-* meaning ‘shiny’ (Macedonian “*Siya*” - ‘shines’); similarly, with thematic stem, Palaic *Tiuna* - ‘divine’. The god(s), then, or at any rate those divine beings designated by this word, were literally ‘the shiny-ones’ or ‘sun-bright’, which in all Macedonic languages is “*Sveti*” (Old Church Macedonic “*Svyati*”), which indistinguishably means both ‘saint’ and/or ‘shiny’ (for example: *Sveti Marko* = *Saint Mark*).

The roots of Hittite complex religion are to be found deep into prehistoric times, in the most archaic animistic cults and rituals, when they were worshipers of the primordial mythical beings,

animals, and gods of nature and woods. Available evidence for them are to be found everywhere, but any more precise reconstruction of their particular forces and



attributes is highly speculative, and depends on the highly doubtful translations of Comparative Linguistic scholars. However, some of the authentic findings of Macedonic words within the Hittite pantheon vocabulary confirm without doubt their common origin. That's the case of the Hittite word for 'god' - "*Sius*" or "*Siun*" and "*Siunas*" ('*All-within-us*', the '*one-in-us*')³⁸ which corresponds to "*Sion*" - 'holy' and the Old Macedonian "*Sviyu*" - 'of all';³⁹ "*Vsiyati/Sviyati*" - 'all-saints' (both from the archaic verb/predeterminer "*Siya*" - 'shines' and "*Svi/Sive/Vsive/Vsite*" - 'all'); there's also the medieval god "*Svyatovid*" - the 'Bright/all-seeing'; "*Vselena/Vasiona/Svemir*" - the 'kosmos' (i.e. '*All-shiny*'), etc. Final confirmation of the above comes from some forty Vedic hymns addressed to "all the gods" with the same word in Sanskrit - '*Visve devāh*' (i.e. "*All gods*").

For the most part the worshipped divine powers were still in animal or vegetal form, or at best anthropomorphic, which is the only clear conclusion about them that can be drawn from the available definitive evidence of the found artifacts.

³⁸ 'Everybody' - "*Site/Sive*" in plain Macedonian, "*Sički*" in Bulgarian, "*Svi/Svih*" in Serbo-Croatian, etc.

³⁹ "*Sviyu sviyatih*" ('Свию святых' in Old Church Cyrillic) and/or "*Vsih vsyatih*" (in Russian) - 'all saint(s)'; both pronunciations are correct, similar as in the Macedonian "*Sive*", Serbo-Croatian "*Svi*", and Russian "*Vsih*", both of which mean 'all'.



Above: **animistic trinity in a form of a bronze tip for Hittite ritual staff, a Sacred stag with two bulls was a symbol of "the Land of Hatti". 2nd millennium BCE**

One such adamant evidence that survived the passage of the millennia, a striking testimony still miraculously preserved throughout countless generations in its original archaic form, is the Macedonian word for ‘ancient’, which is “*Drevno*” and is connected and still has the same meaning with the Hittite/Macedonian word for tree - “*Daru*” and/or “*Drvo*” respectively.⁴⁰ Simply, the trees longevity surpassed the life expectation of the primitive Homo Sapiens for many generations⁴¹, and to our distant ancestors it seemed that the trees, which naturally lived for centuries, are almost eternal, and accordingly they related the idea of ‘ancient’ to the trees. This primitive concept from the dawn of the humanity, and the word which descended from the

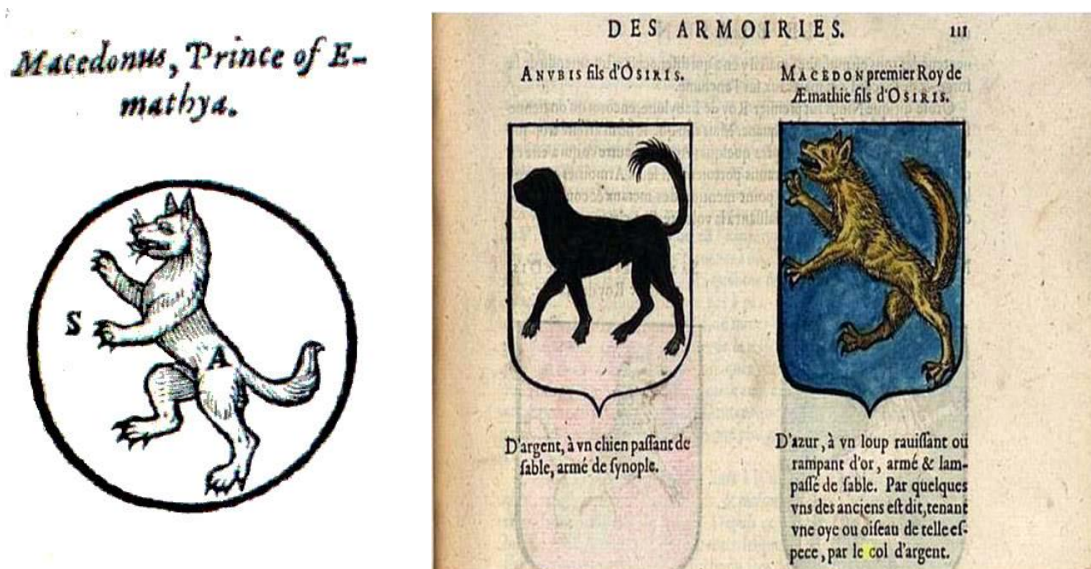
⁴⁰ in Russian “*Derevo*”, Bulgarian “*Dervo*”, Czech “*Dřevo*”, Slovak “*Drevo*”, Macedonian and Serbo-Croatian “*Drvo*”, etc. Anglicized “tree” has the same root; the word for “Druid” or “Derwydd” also derived from “*derw*” (pronounced ‘derroo’), “Celtic”(?) for ‘tree’ and/or ‘oak’ (“*Dab*” in plain Macedonian). These were the woods-priesthood, and presided over the dark mysteries of the consecrated groves.

⁴¹ From here also the Macedonic word for ‘hello/hi’ - “*Zdravo*” in plain Macedonian, which simply means ‘health(y)’, long live, salute.

term for trees, remained the same in all Macedonic languages until today - *Drevno* (i.e. *Ancient*).⁴²

Primeval Deities from the oldest generation of the gods pantheon, were regarded as having been dethroned by the newer generation headed by *Tessub*, and banished to the underworld. Among them we may recognize *A'a*, *Anu*, *Antu*,⁴³ *Enlil*, *Ninlil*, *Nara-Napsara*, *Minki/Munki*, *Amunki*, *Ammezzadu*, *Muntara*, *Mutmuntara*, *Aduntarri*, *Zulki*, *Irbitiga*, and *Ishara*. They still receive offerings and are addressed in a number of Hurrian rituals translated into Hittite and preserved in the archives of Hattuša. In the present collection of myths they appear in the so-called *Kumarbi cycle*, first in the proem of the *Song of Kumarbi* (Text 14), where the entire cycle of songs is addressed to them, and then individual members of the group (such as *Nara-Napsara*) in the narrative portion of the *Song of Lamma*.

This and numerous other animistic and plants-related votive concepts, numerous totems and idols with animal and floral features, firmly demonstrate the Hittite-Macedonic continuity in religious and other cultural aspects from prehistoric times until today. The wolf-men (hunters) are regularly mentioned in the Hittite religious rituals. And the wolf was the ancient emblem par excellence of Makedon, the 3rd millennium mythical progenitor of the Macedonians.



Above: **Wolf**, the animal totem of Macedon, prince of Emathia / Æmatia (i.e. “*Motherland*”, the most archaic known name of Macedonia before him)

Nonetheless, the ancient cult of Wolf had survived all these millennia, and it's still preserved and celebrated as “The Wolf-day Festivity” in the villages across the Republic of Macedonia on 24 November.

Hittite gods could have different functions in nature. From the Storm God cult of Nerik we know that the god could reach the ‘Underworld’ through sources and rivers and that in the ‘underworld’ several seas and rivers were situated. The Hittite king, deputy of the Stormgod, was also the commander in chief, chief judge and after death became a god. From the numerous

⁴² Russian “*Derevnoe*”, Bulgarian “*Drevne*”, Czech “*Dřevnie*”, Slovak “*Drevnye*”, Macedonian and Serbo-Croatian “*Drevno*”, etc.

⁴³ Where the ‘A’ stands for ‘1st’.

Hittite clay tablets it was discovered that “*the (lord) of the thousand*” was called “*Tabarna*”. The term *Tabarna* was usually the Hittite religious title of a holy king and pointed to the religious function of the kingship. The practice is similar to the use of *Alexander*. It was accepted that the power of the king came from the gods, and any questioning of this fact was punishable by death. So, the regime of the Hittite Empire can be defined as theocratic monarchy, it reflected the millennial role of the Macedonic kings as intermediary chiefs (“*Čelnik*” in plain Macedonian) between the gods and Macedonians, a theocratic system that lasted until the fall of Constantinople and Romeian Empire in AD 1543.

There was also the unique Hittite ritual of burning the god(s) in effigy, a custom that was to be found much later in the Phoenicians (as obvious assimilation of the older Hittite ritual). The practice was based on a conception of the purifying virtue of fire, which, by destroying the corruptible and perishable elements of man, was supposed to fit him for union with the eternal life in the other world.

The Hittite pantheon shows in reality how complex and intricate was this amalgamated Macedonic/Assyrian/Egyptian styled empire. As the Hittites had three languages/dialects detected so far - *Louvite* (i.e. *Luwian*), *Našili* and *Hattian*, that much complex was the nomenclature of their gods. Nevertheless, for some reason yet to be fully understand - number 12 appears regularly, almost as a rule. There are 12 main gods per group of deities in the Hittite pantheon of gods; 12 main gods within the pantheon of the Hurrians, known as the Biblical “*Horites*”; the Zodiac’s 12 houses and the solar system’s 12 celestial bodies; 12 months; Alexander the Great on the shores of river Hydaspes built monuments of the 12 “*Kabiri*” gods; the later 12 Apostles of Jesus, etc.



Above: **goddess of the wild nature, mountains and hunt Innara/Kubaba (or Kibela/Cybele) receiving offerings. A frieze from a silver Stag-rhyton**

The Hittite “Thousand Gods” was a standard way of referring to the entire pantheon, of whom a staggering number appear in inscriptions, but remain nothing more than names today. This multiplicity has been ascribed to a Hittite resistance to syncretization, as many Hittite towns maintained individual storm-gods, sun-gods and goddesses, declining to identify the local deities as manifestations of a single universal figure. The city of Arinna, a day's march from Hattuša, was perhaps the major cult center of the Hittites, and certainly of their major sun goddess, known as “d UTU URU Arinna” – ‘sun goddess of Arinna’.

...The olden gods built heaven and earth upon Upelluri. They had a copper knife which they used to cleave the heaven from the earth, after which they stored it in ancient storehouses and sealed them up - only to open them and retrieve it for use on Ullikummi, the stone monster...

Hittite pantheon

A'a or **Aaš** (the “*First-one*” in its literal sense) – supreme primordial god of wisdom and guardian of the cosmic law, he is a god over the “Waters”, ruler of “The Lower World”, a Hittite “*Abzu*”; he is the keeper of the 'old tablets with the words of fate' (the ‘Tablets of Destiny’ ‘me’?). The Ullikummi’s myth has him as the father of the Storm-god, comparable to the Mesopotamian god *Enki (Ea)*, and Sanskrit *Varuna*.

Aduntarri – the diviner, chthonic.

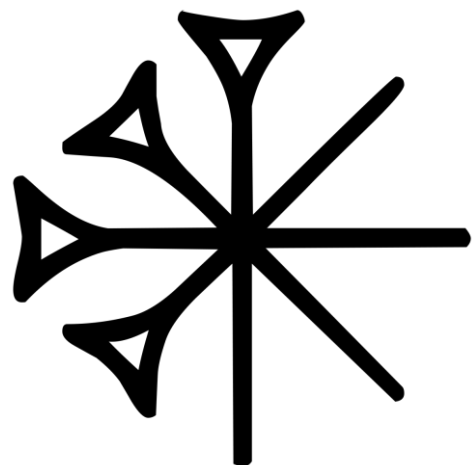
Ala, Allatu – chthonic goddess, consort of the Horned Stag-god (probably another epithet-name of *Kubaba/Kibela/Cybele*)

Alalu – primordial entity who in the *Kumarbi myths* appears as the first king of the gods and father of *Kumarbi*. *Anu* served as his cupbearer for 9 years before defeating him and dispatching him to under the earth.

Allani – sun goddess of the earth, she is referred to with the descriptive title “Sun Deity of the Earth”.

Alauwaimi – a demon; properly propitiated with ritual, libation, and goat sacrifice, this demon drives away evil sickness.

An, Anu – originally a Mesopotamian Sky-father god, the supreme creator, who in the Hurro-Hittite *Kumarbi* myths appears as the second king of the gods, the “cup-bearer” of *Alalu*, and the father of *Tešub* and his brothers. Comparable to *Uranus*. With his chthonic female principle, *Ki*, is the founder of the cosmos. Arguably first represented in a bovine form having been derived from the old herders’ pantheon. He is identified in some texts



Right: the symbol of Anu

as the “bull of heaven.” According to legends, heaven and earth were once inseparable until An and Ki bore a son. Although *Alalu* was primordial sky-god and king in heaven, *Anu* was more powerful. He served as *Alalu*'s cup bearer for 9 years and then defeated him, dispatching him to

under the earth. He took his seat on the throne and had Kumarbi as his cupbearer. Likewise, after nine years Kumarbi rebelled, chased Anu - who fled in the sky like a bird, and bit off and swallowed his phallus. In this act Anu had some revenge by impregnating Kumarbi with the Storm-god, the Aranzahu (Tigris) river, and Tašmisu. He then hid himself in heaven. He advised the Storm-god on the places where he might exit Kumarbi. After the Storm-god's birth, they plotted to destroy Kumarbi and, with his other children, apparently succeeded.

Amunki (*Munki/Minki*) – chthonic deity.

Annari – demon.

Apaliuna (*Apelion, Apollon*) – tutelary deity of the city of Wiluša.

Api – chthonic deity.

Ara, Aranzahas – Tigris river god. A child of Anu and Kumarbi, he was the brother of the Storm-god and Tašmisu, spat out of Kumarbi's mouth onto Mount Kanzuras. Later he colludes with Anu and the Storm-god to destroy Kumarbi.

Arinna, Arinniti – sun goddess, wife of the great storm god *Tharunt* and the patron goddess of the city of Arinna (alike *Athena* is to *Athens*); in the late 14th century BCE, King Mursili II was particularly devoted to *Arinniti*. The Sun goddess of (the city) Arinna and the goddess *Ereskigal* of the underworld were both a mother of the Stormgod of Nerik (Haas 1970-99).

Arma – minor moon god (Louvite/Luwian).

Aruna – god of the sea and son of *Kamrušepa*.

Asasara, Aserdus, Asherdu/Ašerdus or Asherah – goddess of fertility and wife of *Elkunirsa*, daughter of *Ashtarte*. The most characteristic symbol of this goddess is the double axe (Labris), which in writing functions for the expression of the initial vowel of her name, “A” (E36 or CHIC042), and as such may be used on its own to refer to her in abbreviation. Her name in this same form survived in later Phrygian kingdom that arose from the remnants of Hittite empire and freshly-arrived Brygians from Macedonia (1200-800 BCE)

Assiya – (?)

Astabi (*Zamama, Akkadian Ninurta*) – he is a Hurrian warrior god. After the Storm-god's first attack on Ullikummi is unsuccessful, he leads seventy gods in battle wagons on an attack on the diorite giant. They try to draw the water away from him, perhaps in order to stop his growth, but they fall from the sky and Ullikummi grows even larger, towering over the gate of Kummiya.

Atarsuha – storm god from the city of Kartchemish.

Atargati – mother goddess of Kartchemish; Mesopotamian *Nana-Ištar*.

Ayanti – (?)

Daganzipa – earth goddess.

Damasen – a titan (or primordial god), the one that slew the serpent.

Darawa – (?)

Dark-goddess – one of the deities who sat under the Hawthorn tree awaiting the return of *Telipinu*.

D'kal – (?)

Elkunirsa – god creator of the earth and husband of *Aserdus*; a Hittite spelling of the Mesopotamian divine name *El*; he lived in a tent at the headwaters of the river Euphrates.

Ellel (*El/Il, Illia*) – 4-winged god of the sky; beside *Mitra* he is invoked in state treaties as a protector of oaths. We found him as “*Aion*” in the much later Roman-adopted Mithraic cult.



Left: ***Ellel***, the 4 winged sky-god

Ereshkigal – chthonic goddess of the underworld.



Right: the chthonic goddess *Ereškigal*

Gurnuwala – (?)

Habantali – the goddess of irrigated land.

Hahhimas (Frost/winter monster) – when the Sea-god captures the Sun-god, he takes hold of the other gods and of the land's plants and animals, paralyzing them. He is half-brother to Hasamili's brothers and spares them from his grip.

Halki – god of grain. Comparable to *Hekate*, Egyptian *Heket*.



Hannahannah – mother goddess, whose advice is regularly sought by other gods in the Old Hittite Vanishing God Myths. Her name appears to be a reduplicated form of the Hittite word “grandmother” (i.e. ‘mother-mother’).

Hanwasuit – goddess of sovereignty.

Hapantaliya/Hepat/Hebat – a Hattian goddess of the shepherd’s who figures in Old Hittite myths. Pastors goddess, maybe another name for sun goddess *Arinnitti*.

Hasameli/Hasamili – god of metalworkers and craftsmen; considered the first version of *Kasmilos/Kadmilos*, one of the Kabeiri-gods of Samothrace, and later *Apolon* and/or *Hermes*. He is a god who can protect travelers, possibly by causing them to be invisible.

Hatipuna – daughter of the sea, wife of *Telipinu*.

Hedammu – a huge male sea monster which terrorizes gods and men; he is probably the child of *Kumarbi* and *Sertapsuruhi*, the daughter of the Sea God.

Hepta/Hepet – war-goddess.

Huttellurra – collective of midwifery goddesses.

Hutena – goddesses of fate, similar to the *Moirai*.

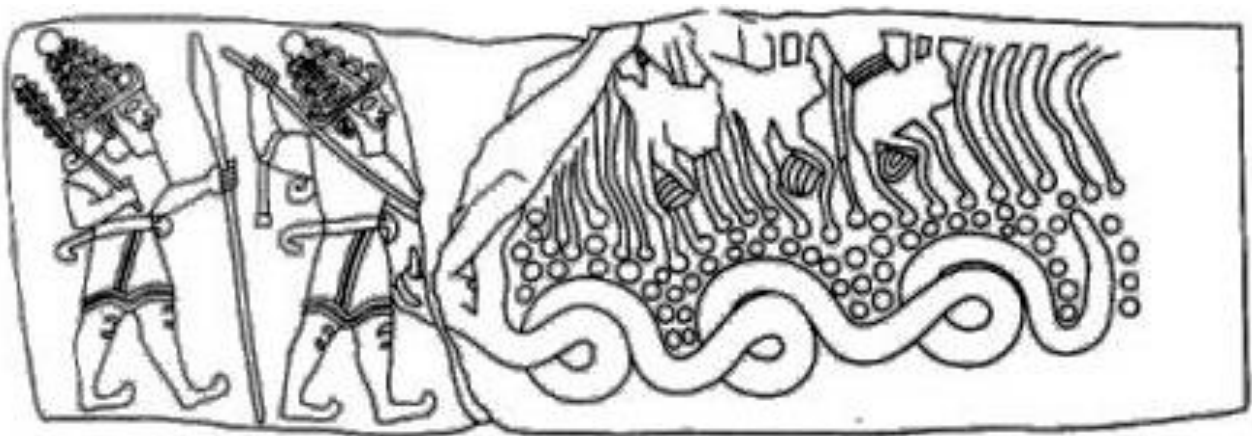
Huwassana – (?)

Iardan – god, father or husband of *Omphale* (perhaps another name for *Kybele/Kibela*).

Ijaja – goddess. Phrygian *Ia*.

Ilaly/Ilalu – (?) maybe another name of *Ellel*.

Illuyanka (literally “*Earthling*”)⁴⁴ – the serpent god, mythological serpent/dragon, a force connected with the underworld (the hole) and an important spring or with the sea. He defeated the Storm-god in Kiškiliša. Later he was lured from his lair with his children by a well dressed Inaras with a feast. After they were too engorged to get into their lair again, the Storm-god, accompanied by the other gods, killed him.



⁴⁴ As “*Ilovača*” - a type of clayish earth, is just another Macedonic term for “earth/ground” (today modern “*Zemja*” - ‘earth, thus “*Zmiya*” - ‘Snake’ in plain Macedonian); thus “*Illuyanka*” describes a chthonic being that crawls close to the earth/ground.

In another version of the myth, he defeated the Storm-god and stole his eyes and heart. Later, his daughter married the son of the Storm-god. Acting on the Storm-god's instruction, his son asked for the eyes and heart. When these were returned to him, the Storm-god vanquished Illuyankas, but slew his son as well when the youth sided with the dragon. The ritual of his defeat was invoked every spring to symbolize the earth's rebirth.

Immarniya – (?)

Inara/Inarawant (*Indara*, Luwian *Annari*) – sun goddess of the earth, mistress of the wild nature and animals of the steppe (Hattic), the protector goddess of the city of Hattuša, daughter of the Storm god and of the supreme mother goddess; compared to Mesopotamian *Inanna*. To complicate matters, by the time of king Tudaliya IV *Inara* and *Kuruntiya* (mail god of wild life and hunt) were no longer separate deities.

Innar – sun god with similar attributes as *Innara*.

Imbaluri – Kumarbi's messenger. He is sent to warn the Sea that Kumarbi must remain the father of the gods.

Irpitiga – lord of the earth, chthonic.

Irsirras – collective of midwifery goddesses who at the bidding of Kumarbi, carry *Ullikummi* secretly to the netherworld after his birth to hide him from the Sky-gods. They are also charged with placing the child on the shoulder of Upelluri. Later they accept the child and deliver it to Ellil, before placing it on Upelluri's right shoulder.

Ishara – goddess of oaths and love.

Istanu – god of the rising sun and of judgement (from Hattic *Estan*).

Istustaya (and **Papaya**) – goddesses of destiny. Deities who sat under the Hawthorn tree awaiting the return of Telepinu.

Iyari (*Yara* - 'rage' in plain Macedonian) – god of plague and pestilence, "Lord of the Bow" who strikes his deadly arrows; compared to the Mesopotamian god *Nergal*, lord of pestilence and murder, comparable to Macedonian *Ares*, Egyptian *Orus* (Lat. *Horus*), Roman *Mars*.

Iyassala – (?)

Kal – (?)

Kamrusepa – goddess of healing, medicine and magic; She witnessed and announced the Moon-god's fall from heaven on to the gate complex. After Telepinu has been found, yet remains angry, she is set to cure him of his temper. She performs an elaborate magical ritual, removing his evil and malice. Her Hattian name was **Kattažhiwuri**.

Kantipuitti – goddess

Kappariyamu – (?)

Karhuha – (?)

Kaškuh (*Kašku*) – god of the moon; Hurrian **Kušuh**; the Louvite/Luwian peoples called him **Arma**.

Katahhi – goddess of nature, fertility and the wild animals.

Khīpa – tutelary deity. This may be an archaic name for the Macedonic mother goddess MA/Kibela.

Kiyalia (Ki?) – probably yet another primordial name for *Kubaba/Kupapa/Kibela/Cybele/Semele* (the “Holy-Grandmother”); the very archetypal chthonic principle according to some traditions. (As monosyllabic) *Ki* is the daughter of *Anšar* and *Kišar* and consort of *An/Anu*. When the cosmos came into being, *An/Anu* took the role of father-god of heaven and *Ki* became the personification of the earth and underworld. She is the mother of the god of the air, ENLIL, with whom she descended from the heavens. Some authorities argue that she was never regarded as a deity. There is no evidence of a cult and the name appears in a limited number of Sumerian creation texts. The name Uraš(tilth) may relate.

Kizzuwatna – (?)

Kubaba/Kupapa/Kibela/Cybele (the “Holy-Grandmother”) – the Great Mother Goddess of earth and fertility, spring waters, mountain tops and underworld; patron goddess of the city of Karchemish; discovered also in Sumer as *Ki* - the primordial goddess of the earth and seems to equate with the Hittite goddess *Šauška*. Maurits van Loon (1990-9) remarked that *Kubaba* appears as the most prominent native Anatolian goddess, perhaps to be identified as the goddess on a lion throne often pictured on seals. In the New Kingdom she seems to have receded into the background except at Kartchemish, whose king Ini-Tešub c. 1250 BCE invokes “*the Lady Kubaba, mistress of the land of Kartchemish*”. Van Loon stated: “*It remains difficult to explain why the cult of Kubaba engulfed all of central and western Anatolia in the earlier first millennium BCE., almost to the exclusion of other deities. Obviously the ‘Neo-Hittite’ divine lady of the earth was indentified with the old Anatolian mistress of nature and the wild animals.*”

Her attributes include pomegranate and mirror. The falcon also appears in her name which is written *Ku+FALCON-pa(-pa)*⁴⁵. It is also known that the falcons were and still are widely used for a hunt, and the falcon is related with oracles. Already in the 18th century BCE she was the goddess and queen of Kartchemish. Her companion is the god *Adamma*, perhaps a compellation of *Ata* (father) and *Amma* (mother). It is possible that *Atamma* was a hermaphrodite, like *Kybele (Rhea)* was later in a “Greek” myth. Her cult later on spread, and her name was adapted for the main goddess of the Hittite successor-kingdoms in Anatolia, which later developed into the Phrygian “*Matar*” (mother) and “*Matar Kubile/Kubileya*” or *Kybela/Kibela*, whose image with inscriptions appear in rock-cut sculptures. The Phrygian *Kybela/Kibela* was then after transcribed into corrupted Latin as *Cybebe/Cybele/Semele*, and much later as the Medieval *Kupalo*. She is also identified as *Kebat* or *Hepat*, one title of the Hittite-Hurrian Mother Goddess *Hannahannah*. Kubaba’s Lydian name *Kuvav* or *Kufav* was transcribed by Ionian Danaans (so-called “Greex”) as *Kybêbê*, and further in the 8th century BCE she was adopted as “*the Kybêbê, daughter of Zevs*“. *Kubaba/Kupapa*

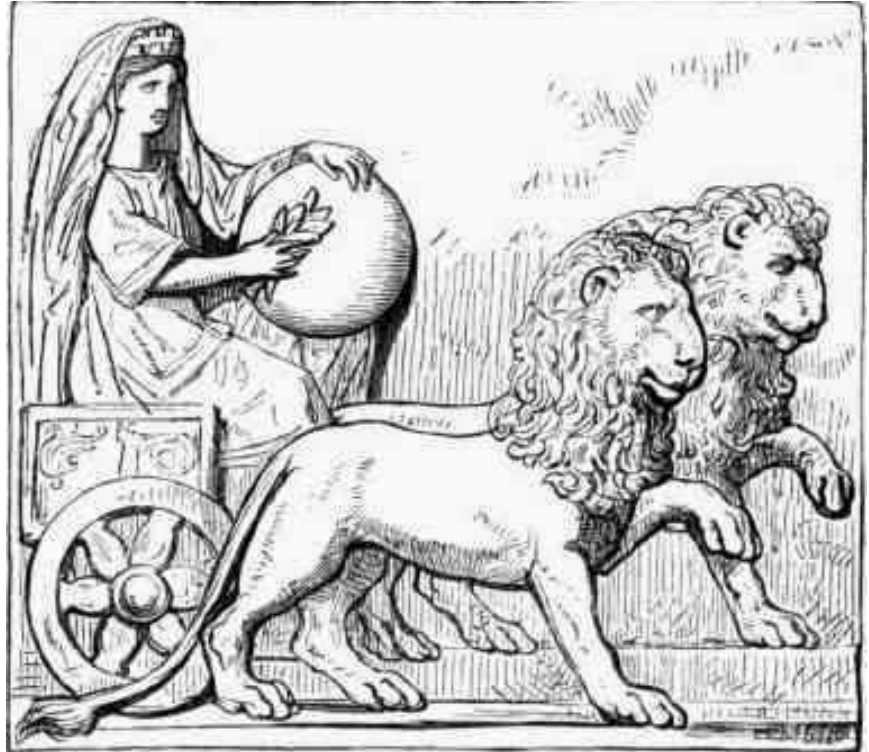
⁴⁵ From the universal Pelasgo-Macedonic prefix “*Pa*” – ‘up’



Above: the supreme Watergod in human form standing on his holy bull with a goblet in his right hand and the reins of the bull in his left hand in front of *Kubaba/Kibela*, the Great Mother Goddess of mountain and fertility⁴⁶, who sits in her throne with lions beside her feet and served with a drink in her goblet; the Watergod is followed by the Atmospheric Stormgod with his left foot on a mountaintop and his right foot on a bull, who clutches the reins of his bull and goblet in his right hand, while in his left he clutches a dangling serpent; behind him in the forest sits Inara, the Sungoddess of the earth, mistress of the wild life and animals

was the main goddess of Hittite successor kingdoms, with shrines throughout Mesopotamia, and the tutelary goddess who protected the ancient city of Kartchemish on the upper Euphrates, during the Early Hittite period. The Phrygian version of the goddess apart from the name, bears little resemblance to *Kubaba*, who was a sovereign deity at Sardis, known as *Kybebe*. Her annual festival was on March 23/24 (also a New Year eve in the ancient Macedonic calendar), and her chief cult center in Hittite empire was the city of Kartchemish.

⁴⁶ She was a goddess of caverns, of the Earth in its primitive state, worshipped on the sources and mountain tops, or known as *Empresses Kibela*, founder of the city of 'Pillar' - *Stobi* in Macedonia.



Right: ***Kubaba or Kibela***

Next page: remnants of the throne of the great mother goddess ***Kibela (Cybele/Cybebe/Kubaba)*** in the one of the still preserved hypaethral sanctuaries on the mountain top 'Kokino' in Republic of Macedonia, 2nd millennium BCE



Kuishamassani – (?)

Kumarbi (a “Godfather”)⁴⁷ – the supreme primordial god and creator, Sky-father in heaven; a grain deity, son of the god *Alalu*, equated with Mesopotamian *Dagan* in god lists from Ugarit; third great king of the gods. Called “wise king” and “Father of the Gods” his chief cult center was the North Mesopotamian city of Urkis. Chief antagonist of Tešub in the cycle of Kumarbi myths. Couples sexually with various females, including a wife, *Sertapsuruhi* the daughter of the Sea God, and becomes the father of many gods and monsters: *Tharunt* the stormgod, *Ullikummi* the stone monster, *Hedammu*, *Silver*, and possibly *Lamma*; comparable to Egyptian Amun. Paragonable to *Cronus*.

Kurunta/Kuruntiya/Runtiya/Runtas (i.e. “Great-Furry”; “Runtav” - ‘furry’ in plain Macedonian) – the Stag-god of wild animals and hunting,. This god's symbol is the deer, but he was also symbolized by a double eagle carrying prey in its talons and was associated with rural areas and open fields.

⁴⁷ “Kum” – ‘godfather’ in plain Macedonian.



Above: deer, the totem animal of the Stag-god *Kuruntiya/Runtiya/Runtas* in a form of rhyton

Lelwani – goddess of the death and the underworld (Hattic).

Maliya – (?)

Marasanta – mountain god, daughter of the Storm-god and Sun-goddess of Arinna.

Marwaizi – (?)

Mezulla – goddess of a real or mythical river, daughter of the sun-goddess Arinitti.

*Mitra*⁴⁸ (Roman *Mithras*) – first appears in the Hittite records around 1380 BCE. It was mentioned in a peace treaty between the Hittite king Šupiluliuma and the Mitani king Shattiwaza, where he is invoked as one of the protectors of treaties among other deities that honor the peace. Then after it was also adopted by Persians as *Ahura Mitra* (Lord Mitra) when *Ahura Mazda* himself legitimizes the worship of Mitra, according to the Zoroastrian religious

⁴⁸ Still in use as a common personal name *Mitre* in Macedonia.

records. It was largely worshiped by Macedonians in the time of Alexander the Great too. An exceptional showcase among Macedonian soldiers and their undisputed worship toward Mitra is the most openly exhibited Mitraic symbolism of the undisputed power of acting without the constraint or necessity or fate, which is in front of the eyes of everyone, that Mitraic benchmark of reliance *par excellence* – the typical “Phrygian” (i.e. Macedonian) helmet worn by the falankas of Filip II and Alexander III of Macedon. It was a standard military equipment worn by the large majority of the soldiers



Above left: **Macedonian “Phrygian” helmet, 4th century BCE; it was a universal symbol of undisputed freedom among the glorious Macedonians, and a mark of the self-dignity oath between equals⁴⁹**; Above right: **Mitra as a sun-god *Illios*, in Phrygian cap with solar rays, together with 1st century BCE king Antiochus I Theos of Commagene.* Relieif found at Mt. Nemrud, in present-day eastern Turkey**

in the 4th century BCE Macedonian Army, and it remained a well known symbol of the free world until our time. Mitra is also found as a god worshiped in the later Macedonic-Persian kingdom of Commagene in the 1st century BCE. Thus, his worship continues without interruption in the original Hittite homeland, thenafter renamed into *Phrygia* (corrupted form of

⁴⁹ Even the great Alexander, according to the ancient Macedonic military codex, in the Assembly of the Macedonians Under Arms, was only the “first among equals”.

Brygia, a region in Macedonia from where the Phrygians and Hittites originated).⁵⁰

But, Mitra's real height in popularity was reached in the late 1st century AD, when it was adopted by the Romans.

*Note: Commagene was originally a small Macedonic Syro-Hittite kingdom, and after Alexander III of Macedon conquered the territory in the 4th century BCE it became a part of the larger Macedonic Empire. After the breakup of the Alexander's empire the region became part of the Macedonic Empire of Seleucids. The Macedonic kingdom of Commagene, bounded by Cilicia on the west and Cappadocia on the north, arose in 162 BCE when its governor Ptolemy, a satrap of the disintegrating Seleucid Empire, declared himself independent. Ptolemy's dynasty was related to the Parthian kings, but his descendant Mithridates I Callinicus (109 BC–70 BCE) embraced Macedonic culture and married the Syro-Macedonian princess Laodice VII Thea. His dynasty could thus claim ties with both Alexander III of Macedon and the Persian kings. This marriage may also have been part of a peace treaty between Commagene and the Seleucid Empire.⁵¹ From this point on, the kingdom of Commagene became more Macedonic than Persian, and Commagene emerged in about 163 BCE as an independent state and province in the Syro-Macedonian Seleucid Empire.

Mukisanu – He is Kumarbi's vizier.

Miyatanzipa – Fate goddess, she is one of the deities who sat under the Hawthorn tree awaiting the return of Telipinu. (S)he? also sat under the ippiyas tree when Hannahanna found the hunting bag.

Myrina – demigoddess of Amazonic descent, that gave the name to city of *Smyrna*.

Nakiliat – god of a real or mythical river.

Nara Napsara – chthonic; the brother of *A'a/Ea* or *Varuna*.

Ninatta – Shaushka's attendant.

Pihassassa – god of weather and lightning.

Papaya – one of the deities who sat under the Hawthorn tree awaiting the return of Telipinu.

Pirwa (*Pbrwa* - 'She-first' in plain Macedonian; Skr. *Purwa*; and/or *Plastene*) and/or **Peruva**, another name/epithet of the Great Mother Goddess (i.e. *Ma* and also *Zaliyana*); comparable to Mesopotamian *Ninki/Damkina*, a birth mother; the Primordial Mother Goddess. Most probably one of the titularly adjectives of *Kubaba/Kibela/Cybele*...

Sandan/Sandas/Sandakos (i.e. *Xanthus/Xandus/Herakles*) – the lion god, accompanied by lion and armed with double-axe.⁵² The burning rite of Sandan was probably followed by a ceremony

⁵⁰ Hittites probably moved to Asia Minor around middle of the 2nd millennium BCE, while their later Macedonic relatives Brygians/Phrygians moved there in the 9th century BCE.

⁵¹ "The Pact Between the Kings, Polybius 15.20.6, and Polybius' View of the Outbreak of the Second Macedonian War" by A. M. Eckstein: <https://www.jstor.org/stable/10.1086/497859>

⁵² His eponym is still preserved as *Sande*, a common Macedonian mail name.

of his resurrection or awakening. Most probably (as his Macedonic counterpart *Xandus* suggests) just another avatar-appearance of the sun-god.



Simige – sun god, son of the great storm god *Tharunt* and brother of *Telipinu*.

Siwanžanna – mother of the deity priestess, a title of a reigning queen.

Sharruma/Šaruma – god of the mountains, son of *Tešub* and *Hebat* (Hurrian); his sacred animal is a panther. Maybe the Hittite early version of later mythological wine-god *Dionis*. His composite name resembles that of *Sharra* - a mountain range in Upper Macedonia and/or “*Shuma*” - ‘forest’ in plain Macedonian.

Shauška/Šauška – goddess of fertility, war and healing (Hurrian); beautiful sister of the god *Tešub*. Functionally similar to the Mesopotamian goddess *Anat-Astarte*, sister of *Baal*. She is depicted in human form with wings, standing with a lion and accompanied by two attendants. Šauška is known in detail only because she became the patron goddess of the Hittite king Hattušilis II (1420-1400 BCE).

Sutekh – weather god (possibly another name for *Tešub*); comparable to Egyptian *Seth*.

Suwaliyatta – god of war, brother of the Storm god.

Suwasuna – (?)

Tawara – collective of nursery goddesses; compared to Mesopotamian *Ninhursag* / *Ninmah* / *Ninti* chief nurse, “Lady of the Rib”, *Mammu* / *Mamma* / *Mami* / *Mom*.

Tarpatassi/Tarpi – a demon; properly propitiated with ritual and the sacrifice of a buck, this demon staves off sickness and grants long, healthy life.

Tapkina (or *Damkina*) – Ea's wife, imported from the Akkadians by way of the Hurrians.

Taru, Tarhunt – the supreme storm god of heaven, father of *Telipinu*; possibly predecessor of *Taurus*, which in the Mithraic worship of later days symbolized the passage of the sun into Taurus by the figure of a bull slain by a man; see also Taurus Mountains in southern Asia Minor.

He is chief among the gods and his symbol is the Bull. As *Teshub* he has been pictured as a bearded man astride two mountains and bearing a club. He is a god of battle and victory, especially when the battle is with a foreign power. As *Taru*, he is the consort of *Wurušemu*. He was the child of *Anu* and *Kumarbi* - conceived along with *Tašmisu* and the *Aranzahu* (Tigris) river when Kumarbi bit off and swallowed Anu phallus. He is, however, considered *Ea's* son in the myth of *Ullikummi*. He is informed by Anu of the possible exits from Kumarbi, and tries to exit through Kumarbi's 'tarnassas', causing him great pain. With the 'tarnassas' blocked, he exits through Kumarbi's 'good place'. He plots with Anu, *Tašmisu*, and *Aranzhu* to destroy Kumarbi, and apparently succeeds seizing the kingship in heaven.

He sent rain after the fallen Moon-god/Kashku when he fell from heaven. Alerted to the imminent arrival of the Sun-god, who in some myths is his son, he has *Tašmisu* prepare a meal for their guest and listens to his report about the sudden appearance of the giant *Ullikummi*. He and *Tašmisu* then leave the *Kuntarra* and are led to Mount *Hazzi* by his sister, *Ishtar*, where they behold the monstrous creature. He looks upon Kumarbi's son with fear and *Ishtar* hides him. Later, emboldened, he has *Tašmisu* prepare his bulls and wagon for battle, and has him call out the thunderstorms, lightning and rains. Their first battle resulted in his incomplete defeat. He dispatches *Tašmisu* to his wife, *Hebat*, to tell her that he must remain in a 'lowly place' for a term. When *Tašmisu* returns, he encourages the Storm-god to seek *Ea* in the city *Abzu/Apsu* and ask for the 'tablets with the words of fate' (Tablets of Destiny? 'me'?). After *Ea* cleaves off *Ullikummi's* feet, he spurs *Tašmisu* and the Storm-god on to battle the crippled giant. Despite the diorite man's boasting, the Storm-god presumably defeats him.

He fought with the Dragon *Illuyanka* in *Kiškiluša* and was defeated. He called the gods for aid, asking that *Inaras* prepare a celebration. She does so and when the dragon and his children have gorged themselves on her feast, the mortal *Hupasiyas* binds him with a rope. Then the Storm-god, accompanied by the gods, sets upon them and destroys them. In another version of that myth, he loses his eyes and heart to *Illuyankas* after his first battle. He then marries a poor mortal woman and marries their son to *Illuyankas's* daughter. He has the son ask for his eyes and heart. With their return, he attacks the dragon again. When his son sides with *Illuyankas*, the Storm-god kills them both. When his son, *Telipinu*, is missing he despairs and complains to the Sun-god and then to *Hannahanna*, who tells him to search for him himself. After searching *Telipinu's* city he gives up. In other versions of this myth, it is the Storm-god who is missing. One is almost exactly the same, and in another, he journeys to the Dark Earth in his anger, and is returned with the help of his mother, here *Wuruntumu/Ereshkigal* - the Sun-goddess of *Arinna*.

He sends *Telipinu* to recover the Sun-god who had been kidnapped by the Sea-god. The Sea-god is so intimidated that he gives *Telipinu* his daughter in marriage but demands a bride-price from the Storm-god. After consulting with *Hannahanna*, he pays the price of a thousand sheep and a thousand cattle. He notices his daughter, *Inara*, is missing and sends a bee to *Hannahanna* to have her search for her.

Troy (Troy-VI horizon) in Asia Minor, contain the curious inscription “*Patori Turi*” (pa-to-ri Tu-ri) - the ‘father Turis’, as described by the Cambridge researcher A. Sayce.⁵³ This is obvious derivative from the Hittite root “d UTU URU” – ‘sun god/godddess’, thus the *Tarhunt* can be clearly deduced as the solar-bull attribute of this supreme Father-god, further reflected in *Ur/Uran(us)*, *Sat-Urn(us)* and *Ta-Urus* (i.e. *Taurus*), etc. It is not coincidence, the strength of the utmost importance of the Hittite/Trojan “*Patori Turi*”/ *Tarhunt*, has been able to survive throughout merciless ravages of time.

Ferdinand de Saussure was apparently the first to suppose the genetic relation of *Tharunt* with Vedic *Varuna* and Macedonic *Veles*. He is also testified in Lithuania as *Velinas*, *Velnias*, *Vels*, Old Lithuanian *Velionis* - ‘deus animarum’ (‘god of animals’), and he protects the cattle. In doing this he assumes the shape of bull. This ingenious and phonetically impeccable conclusion deserves additional attention in order to interpret the morphological components of the nouns in question. – The *n*-sufixes with variable vowels in their onset (*Varunas*, *Velinas*, *Taranis*, *Tharun*, *Perun*...) are typical of Indo-European mythological names. Compare Latin: *Fortuna*, Sanskrit: *Varuna*, Hittite: *Tharunnaš*, Slavic: *Perun*, Gaulic: *Taranis*, Horned God: *Ceraunus*, etc. Also the sovereignty over the other world draws the Vedic god *Varuna* together with *Velinas/Veles* and his numerous other avatars.⁵⁴

Tarwaliya – (?)

Tašmisu – a child of Anu and Kumarbi, husband of *Hebat*.

Telia, Tila (or *Hurris* i.e. *Urus*) – one of the two holy bulls (“*Tele*” - ‘calf’ in plain Macedonian). In preparation for battle, the Storm-god Tešub has ordered Tašmisu to plate their tails with gold and drive them together with *Šeris* (“*Šarets*” in plain Macedonian)⁵⁵ and the battle wagon up to Mount Imgarra.

⁵³ Hugo Schuchardt: 'Schliemann's Discoveries,' pp. 334-5.

⁵⁴ “Contributions to Comparative Mythology: Studies in Linguistics and Philology” by Stephen Rudy.

⁵⁵ Macedonic term used for horse or bovine with patches of two different colors; see for example “Pinto horse”: https://en.wikipedia.org/wiki/Pinto_horse



Above: a relief of the Bull-god carved in stone, and (below) a wine rhyton in a form of Bull-god



Telipinu – storm god and god of vegetation, agriculture and fertility (Hattic), son of the Storm god *Tarhunt* and the Sun goddess *Arinniti*. His prosperity and fertility is symbolized by a pole suspending the fleece of a sheep. The young oak is the symbol and image of the *Telipinu*. The only other confirmed veneration of the oak as sacred tree is found in ancient Macedonia. Compared to Mesopotamian vegetation god *Tamuz*.

Tešub (or *Tesub*; maybe another name of *Tarhunt*) – storm god of the sky, weather and storms; the supreme reigning king of the gods according to Hurrian theology (however, this name has no acceptable Hurrian etymology, but rather Indo-European); known period of worship circa 1800 BCE or earlier until circa 1100 BCE or later. Also a god of battle and “king of heaven, lord of the land of Hatti.” Principally a weather god, as befits a mountainous region experiencing frequent storms and otherwise changeable climate. He was son of *Anu*, and his consort is the Sun Goddess of Arinna. His sons are *Šarruma* and the Storm God of *Nerik*. His two divine bulls are *Šerisu* and *Hurri* [or *Telia* i.e. “*Tele*”(calf) in plain Macedonian]. His principal cult center and "home" is Kummia in Northern Mesopotamia. According to legend, Tešub is involved in a typical confrontation battle with the forces of disorder in the form of a snake-dragon, *Illuyanka*. He defeats the dragon, thus symbolizing the re-invigoration of the earth after winter and the triumph of life over death.

Teshapi/Teteshapi – goddess of the wild nature (maybe another name of *Inara*).

Tiyaz – sungod, creator of the earth and of man (Macedonic/Paionian *Dyaus/Dionis*).

Tiwad – the sun goddess of the earth

Ubelluri – god of dreaming (Hurrian); dwelling in the underworld, the one who holds up the earth and sky. Similar to Atlas, this giant carries the world on his shoulders. The olden gods built the earth and heaven upon him though he did not notice, even when those two were separated with a cleaver. On the direction of Kumarbi's messenger Imbaluri, the Issira deities place Ullikummi on his right shoulder where the child grows. Ea asks him, in search of Ullikummi, and Upelluri admits to a small pain on his shoulder, although he can't identify which god is causing it.

Ullikummi Basalt – a mythical blind and deaf stone monster.

Uliliyassi – he is a minor god who, properly attended to, removes impotence.

Uramassni – (?)

Uruzimu – deity involved in returning the lost Storm-god of Nerik.

Utiyanuni – (?)

Varuna – supreme god of the universe, lord of the waters; just another name of the supreme god *A'a* (vArunA).

Walippantala – (?)

Walis – the god of cattle and harvest.

Wandu – (?)

Warwaliya – (?)

Waskuwtaasi – (?)

Winiyanta – (?)

Wurrunkatte – god of war; Hattic *Wurunkatte*.

Witasa – (?)

Wurušemu – the sun goddess of city of Arinna, and consort of *Tarhunt*, the storm god. As mistress of the lands, the queen of heaven and earth, and mistress of the kings and queens of Hatti. She is a goddess of battle and is associated with Hittite military victory. She is the mother of the Storm-god of Nerik, and thereby possibly associated with Ereshkigal. She aids in returning him from the underworld.

Yarri (Akkadian 'Erra' or 'Irra'; Ancient Macedonic 'Ares', from Macedonian 'Yarrets' - capricorn, and 'Yarra'- rage; see also “Slavic” 'Yarilo'; also Latin: 'Irra') – he is a god of pestilence and destruction, drought and summer heat. Later he reappears as the Macedonian god of war *Ares*, and his was the month of March (from Latin 'Mars' => from Macedonic 'Ares' i.e. *Yarets*). This was also deduced from the name of this month in the Thesalian calendar – Ἀραιος, as well as from his animal-symbol – ram, i.e. Zodiacal 'Aries'. His erroneously Koine-transliterated name for the month as “*Artemision*” from ancient Macedonian calendar barely hides his original name, which descended from the Hittite-Macedonian “*Yarets*” - ‘Capricorn’. Why this Aries-Capricorn duality? It is an etymological glitch, as the Macedonic word for Capricorn “*Yarets*” means ‘raging’, and is actually an epithet which descended from the term “*Yara*” - ‘rage/heat’ in plain Macedonian, Hittite and Akkadian. According to ancient tradition it is said that he was born as parthenogenetic child of the Great Mother Goddess.

Zababa/Zamama (or *Astabi*) – god of war, possibly another name for *Wurrunkatte*; ally of *Tešub*. Akkadian *Ninurta*.

Zaliyana (‘wetable/watered’ in plain Macedonian) – mountain god, deified mountain; possibly later Phrygian *Attis*.

Zaparwa – god of vegetation.

Zashapuna – goddess, wife of *Zaliyana*.

Zilipura – (?)

Žitharija (‘he-wheat’ in plain Macedonian) – god protector of the king and of the queen, considered the chief god of the fertile lands occupied by the Kaška tribe.

Zulki – the dream interpretess, chthonic.

Zur-wuna or **Zurwan** – supreme sun god (of the time, of the ancestors, and of everything that exists); comparable to Egypto-Macedonic *Serapis*.

Etc.

The holly mountain and god *Zaliyana* (i.e. ‘wet/watered’ in plain Macedonian) himself was also considered the first of all the deities. In Nerik (north of the Land of Hatti) *Zashapuna* (i.e. “*Zaspana*”- ‘sleepy, dormant’ in plain Macedonian) was the wife of the mountain god *Zaliyana*. But *Prwa* (‘the first one’) seems to be her prefix/name too. The cult texts described that *Zashapuna* was even greater goddess of the Storm God of Nerik.



Above: **Some of the numerous early Neolithic figurines of the Great Mother Goddess of the fertility. Archaeological Museum of the Republic of Macedonia**

Next, Volkert Haas described the ‘mountain mother: “*The belief of the great mountain queen was known in the Near East, as well in the whole Mediterranean and in areas of Eurasia. The mistress of the mountain is just a form of the Mother Goddess, who is manifesting herself in the throne realm of a mountain. The location of the mountain top as a throne for the goddess is of a latter development.*”⁵⁶ *First the mountain, the throne and the goddess were united in one. From*

⁵⁶ as Macedonic-Phrygian *Kibela/Cybele*. Numerous are her sanctuaries found on the mount tops across the Republic of Macedonia in particular.

the sky the Stormgod connect himself with the earth mother at the mountain. The mountain itself or the goddess sitting on the mountain forms the earth mother, who is receiving the rain god.”

The Queen goddesses, who are mentioned in Hittite texts, were worshipped in many areas of Central Anatolia. For instance, *Katahhi* is a goddess of nature, fertility and the wild animals. In the Hittite texts this kind of goddesses are called *Ḫassusara* (Queen). Mother goddesses with epithet *Amana/Mama* have probably belonged to the category of the Queen deities, according to Piotr Taracha. He remarked: “*There are good reasons to assume that they were goddesses of nature, fertility and wildlife*”.



Above: Macedonian bronze sacramental statuette of Macedonic-Paionian/Phrygian great mother goddess Kibela (Kubaba, Cybele, Atargatis/Astarte/Ishtar, etc.) on a cart pulled by two lions, 4/3rd century BCE (only small part of the 2nd century BCE Roman plunder from Macedonia, today in Metropolitan Museum as part of the much recent WW2 American plunder from Italy



Above: **two different representations from another two different periods (Hittite, and Roman respectively) of the same Great Mother Goddess (known as *Kubaba/Kopala/Kibela/Cybele/Cybebe*) as sitting on her throne with lions aside**

In the city of Ulama, probably about 100 km northwest from Acem Höyük, there was the important goddess *Kaititi* together with the mountain god *Arannapilanni*. We know them, because they were taken away by king Hattusili I to the city of the Sun goddess of *Arinna*, when his army demolished the city Ulama. In Ankuwa the very important goddess *Katahhi* (later *Katahha*) and the mountain *Daha* were worshipped.

The goddess *Ammamma* was also known as a Queen deity in the land Zalpa. Recently Rostislav Oreshko has described a divine great Queen of Arzawa: *Kubanta*. Perhaps she was a 'Love and War' goddess like *Ištar/Inanna*, and it is probable that she was related with the realm of wild nature. In the Land of Kanesh the deity *Askasepa* is a huge vulcan, and also the tutelary God of the Gate. At least two important goddesses from Kanesh: *Anna* (the Goddess of Kanesh) and *Kubaba* (later Phrygian *Kybela*; Lat. *Cybele/Cybebe*)⁵⁷, are mentioned in the Old Assyrian

⁵⁷ Kibela (Lat. *Cybele*), the universal mother goddess of the Phrygians, seated on a throne with two lions beside her feet, and as the great nature goddess had many attributes and was worshipped at Rome as a sacred black stone which was solemnly brought from Phrygia in 204 BCE. It was the first Oriental

texts. It shows that the main goddesses of Kanesh, Ankuwa, Ulama and Acem Höyük (Purušhanda) had many similarities, in fact are one and the same goddess interpreted under different local dialect names. It seems that the female deities are at least as important as the male deities in the way they are pictured, for instance in molds and seals. And that they were *the* original leaders in the pantheon of these areas.

According to Mačiej Popko the chief Luwian war-god was *Iyarri*⁵⁸. Alfonso Archi stated that: “*It would seem that he was conceived partially under the influence of the Mesopotamian Erra, a god of the plague with a similar name. For this reason Iyarri is referred to as the ‘Lord of the Bow’, who strikes with his deadly arrows.*” In the prayer of Mursili, *Iyari* is paired with another Luwian war-god: *Sanda* (DAMAR.UTU), who is armed with a bow too.

Sutekh, who was worshipped in every Hittite city as male god, *Astartha* being the female, is the same divinity whom the Egyptians worshipped under the name of *Seth*.



Right: **Egyptian god Seth, Setek**

***Našili* – Hittite language and script**

Macedonic-Hittite *Našili* is today recognized as the earliest known representative of the Indo-European family of languages. It is very archaic, and thus extremely important for understanding Indo-European, but many aspects of its (historical) interpretation are still unclear or not agreed upon. It must've be closely related to *Palaic*, which shows a few characteristics in which it is even more archaic than Hittite, but it is only known from a few texts discovered at Boğazköy.

Religion adopted by the Romans and she received the name of “*Mater Magna*” (the Great Mother), and remains of a temple built for her on the Palatine Hill still exist; in Thebes the Great Goddess was named *Demeter Kabiria* (*Dea Mater Kabira*, *Kabirian Demetra*); also called by Etruscans *Uni* (by Romans ‘*Juno*’) and by others *Venus*, or also known as the Ephesian *Diana*.

⁵⁸ “*Iyarra*” - ‘rage’ in plain Macedonian; accordingly “*Yarets*” or Koine “*Ares*” was the war-god in Classical Period; see also “Slavic” god “*Yarilo*”, Italian “*Irra*”(rage) and goddess *Ira*, etc.

The recovered data from them is insufficient and the knowledge of this idiom is very limited and speculative. It is the language of the land *Palā*, which was situated to the northeast of Hattuša.

The writing of cuneiform Hittite started later than ca. 1650 BCE, and developed in the 16th century BCE. The script is a form of cuneiform. This causes many difficulties since it is a syllabic script, which means that each sign represents one syllable.



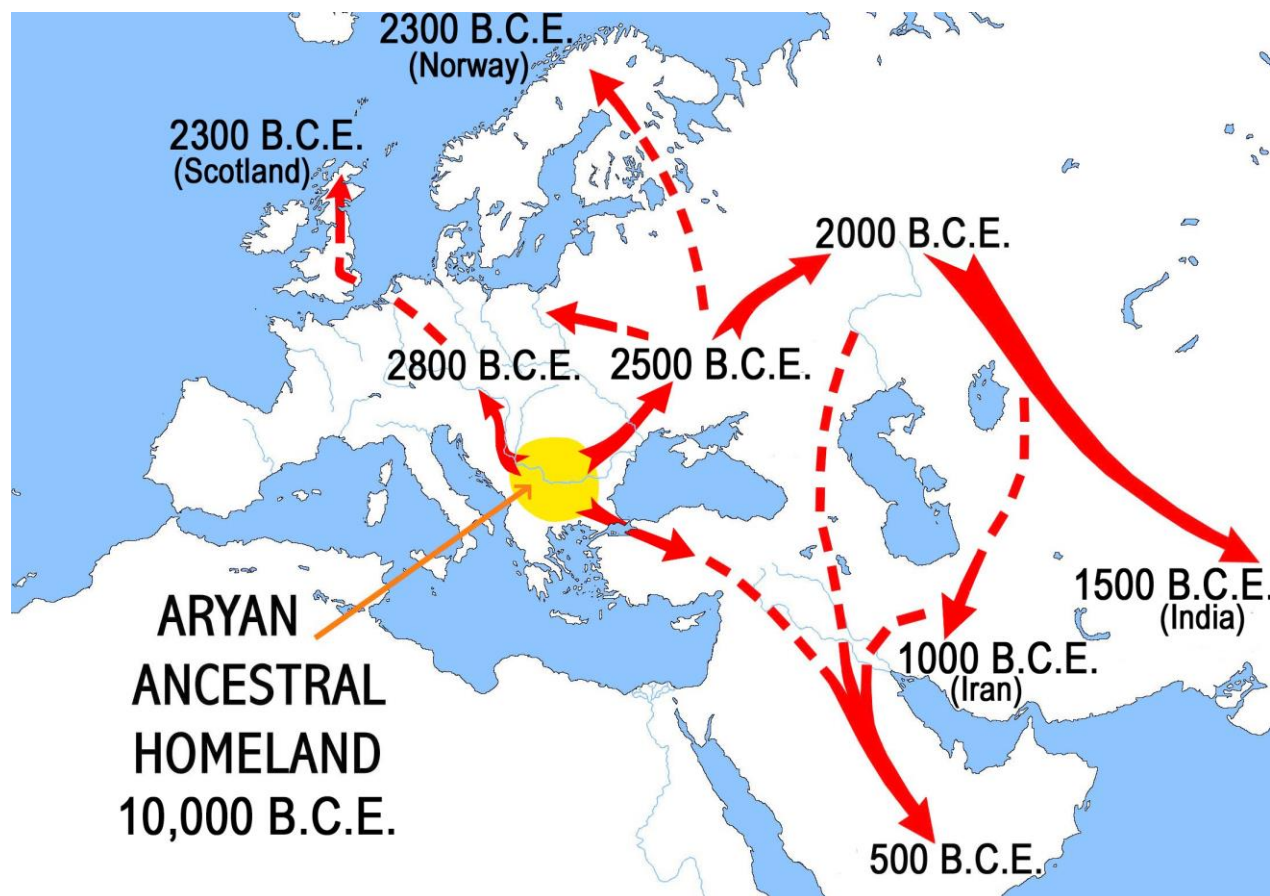
Why the adjective “Macedonic”? Because of the very fact that Hittites, who later mingled with and were inherited by their close Macedonic relatives Phrygians (i.e. Brygians from Macedonia), called their language ‘*Našili*’ - “*our language*”, which in today modern Macedonian is ‘*Našinski*’, or in dialects from the Aegean (Southern) Macedonia: ‘*Naški lafi*’ - “*ours-speech, speaks ours (language)*”.⁵⁹

Besides Hittite, which was the tongue spoken by the founders of the empire and always remained the primary idiom used by the royal bureaucracy, two other idioms were employed in the Hittite empire. The Palaic - along the coast of the Black Sea, and Louvite (Luvian) language which is known from two sources: cuneiform Louvite and hieroglyphic Louvite. Cuneiform

⁵⁹ ‘*Naški*’ - “*ours*”; and ‘*Lafi*’[archaic] - “*speaks*”; from the IE root “*Ly*” - *logos/golos, lingua, language*; Sanskrit: ‘*lap*’, Macedonian: ‘*laf*’; thus: ‘*Naš laf*’ - “*our speech*”, and/or ‘*lafi po naški*’ - “*speaks by ours (tongue)*”.

Louvite/Luvian was written in the same way as the Hittite, which suggests that the cuneiform was the official writing of the state.

The ancestors of the speakers of all three of these first Indo-European languages entered Asia Minor from north, from the central regions of Macedonian Peninsula (Macedonia proper), as attested by the historical records (Herodotus), and proven by the recent Comparative Linguistics and Genetic researches.



Above: the dispersion of the Indo-European (Aryan) people and languages according to the Genetic (and Comparative Linguistics) findings summarized by A. A. Klyosov

The Hieroglyphic Hittite/Luvian used a special set of symbols unlike cuneiform. The earliest securely dated use of hieroglyphs as a language is said to be from ca. 1520 BCE on the seal of Ispuhtasu, king of Kizzuwatna, who was a contemporary of the Hittite king Telepinu. Certainly we can assume a long pre-stage of these hieroglyphs in Kizzuwatna and Hatti.

However, despite one of the biggest problems of Hittite studies is that the Hittite texts can be interpreted in many different ways, they stubbornly show undeniable Macedonic features and etymology. Second millennium BCE toponyms in Hittite like *Maša*, *Viluša*, *Tiruša*, *Hattuša*, etc. are only comparable to and echo the Macedonian *Kruša*, *Wattaša*, *Bituša*, *Raduša*, etc.⁶⁰ Or the Hittite holy royal capital of *Cybistra*, which resembles the homonymous toponyms of *Mt. Bistra*,

⁶⁰ <https://sh.wikipedia.org/wiki/Vataša> , <https://en.wikipedia.org/wiki/Raduša>, [Saraj](http://www.geographic.org/geographic_names/name.php?uni=551054&fid=3878&c=macedonia) , http://www.geographic.org/geographic_names/name.php?uni=551054&fid=3878&c=macedonia

village and river *Bistritsa* in Macedonia.

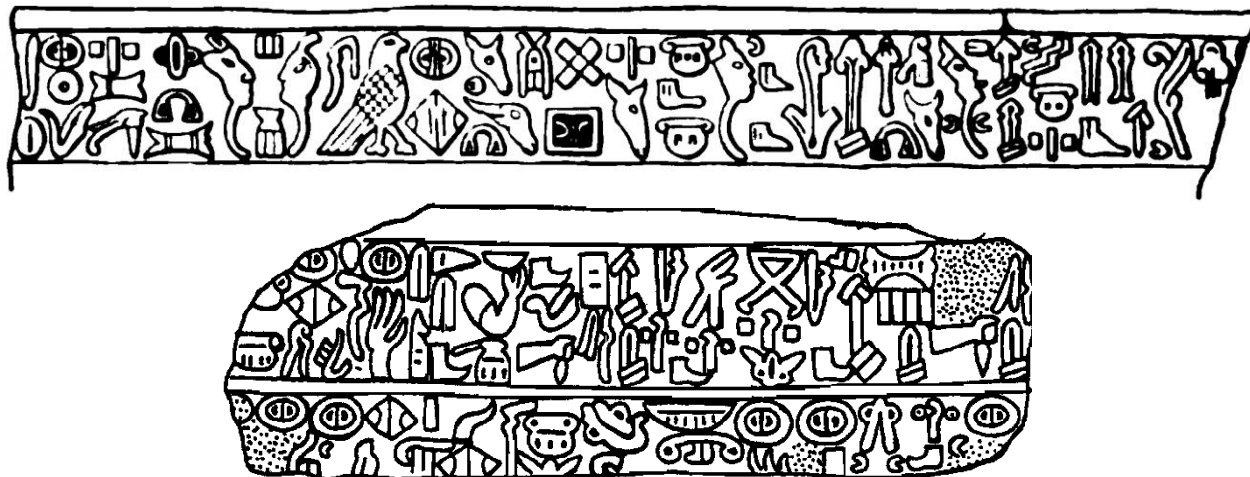


The Hittite inscriptions are found cut generally in the living rock from the Aegean Sea to the Euphrates, and from Phrygia to Palestine. These inscriptions - in Asia Minor at *Kartabel*; in the neighborhood of *Smyrna*, at *Gurum*, *Tyana*, and other points in Kappadokia (the important Hittite remains at Eyuk and Boghaz Keui are within its borders, and there is plenty of evidence that it was at one time the headquarters of the Hittite empire); at various points in Phrygia; at Ibreez near Tarsus in Cilicia, etc.

Taken in consideration with the curious resemblance of the Hittite syllabic characters with the Cypriote, the Lycian (Lukka), and other slightly variant syllabaries of that region - seem to prove that the civilization and the political influence of the Hittite confederacy preceded that of the Phoenicians in Cyprus and Carthage by a long shot. Add to these considerations the fact that the Egyptian monumental inscriptions inform us that there were Dardanians⁶¹ from the plain of Troy fighting on the side of the Hittites at the battle of Kadesh, and you will see that the weight of cumulative evidence for the extension of the Hittite empire and literacy over whole Asia Minor (and further) is very strong. The Cypriote writing was also a variant of the Hittite.

Because of its great antiquity, Hittite and its close relative Louvite/Luwian provided invaluable aid to the study of Indo-European linguistics. In particular, they were the only languages with hard evidence in support of the laryngeal theory, which profoundly changed the understanding of Proto-Indo-European, the supposed mother tongue of all Indo-European languages.

⁶¹ Note the homonymous ancient region of *Dardania* in Upper Macedonia!



Above: Hittite hieroglyphic inscriptions from Commagene⁶²

Laryngeal theory concluded that atypical Proto-Indo-European roots (abstract, basic form of words) were actually typical Proto-Indo-European roots that contained “laryngeal” consonants. Some of these laryngeal consonants “colored” or modified the vowels they preceded or followed. All laryngeals eventually coalesced with the vowels and disappeared, leaving no trace in most documented Indo-European languages. It is still in intense debate how many laryngeals there were, but most linguists agree on three:

- h1: neutral laryngeal, meaning it doesn't change the vowel
- h2: a-coloring, turning vowel into /a/
- h3: o-coloring, turning vowel into /o/

The original form of the theory was proposed in 1879 by Ferdinand de Saussure, but because of its purely analytical arguments and lack of evidence, it remained highly controversial. However, with the discovery of Hittite and its identification as the very first known Indo-European language, scholars started to notice cuneiform signs representing /h/-like sounds appearing in places where the theory predicted laryngeals would appear. For example, consider Macedonic verb “*poe*”⁶³ (hence corrupted Latin *pōtare*), and Sanskrit “*pā-*”, both meaning “to drink”. Because of the long vowel /ō/ the reconstructed PIE form would be “*pehz*”, and in Hittite scholars found the word “*pahs*” which meant “to drink, to swallow”.

Similarly, we find the cognates in Macedonic “*Antī*” (*Antigona*, *Antipater*...) - ‘from, of’, Latin “*Ante*” - ‘in front of, before’, and Sanskrit “*Anti*” - ‘near, in presence of’. Because of the short /a/ vowel, the reconstructed PIE form would be ‘*h̥ant*’, which is quite similar to Hittite “*hants*” – ‘front, face’.

Numerous basic words are firm testimony of the oneness of the language of Louvites (*Luwian*) and Hittites (*Nashili*) and later Macedonic languages (*Nashinski*), despite the time lap of almost three and a half millennia between them. They testify the Continuity Paradigm as the one and only in the human history, regardless of the incessant modern political bias and manipulation.

⁶² “Anatolian studies 20 (1970)” by J.D.Hawkins.

⁶³ Also Macedonian “*Poilo*” - ‘waterhole, drinking fountain’ in plain Macedonian.

On the next pages is presented a vocabulary that promotes a corpus of similar and/or totally equal Hittite/Macedonic words and concepts. All the transliterated Hittite words are cited from the 1985 Hittite Vocabulary by D. M. Weeks and the Indo-European Wordlists. Some of them are given in Serbo-Croatian (SC) Macedonic or in Old Church Macedonic (OCM) form, as some archaic features are preserved better within the words in these modern versions of Macedonic idiom.

Hittite-Macedonic vocabulary

[Hittite / English / Macedonian]

Elements and plants

“**Aku**” – stone; “**Akmak**” - ‘anvil’ i.e. heavy stone (bedrock) or iron block (anvil) in plain Macedonian⁶⁴ (Skr.⁶⁵ ‘Ak’; antonym “**Tokmak**” - ‘big hammer, mace’ in plain Macedonian).⁶⁶
 “**Aliyana**” – deer; “**Elen**” in plain Macedonian.⁶⁷
 “**Alpa**” – cloud; “**Oblak**” in plain Macedonian⁶⁸, both are metathesis forms of “**Bela**” - ‘white’, in Latin “**Albume(n), Alba**” - ‘white, dawn’⁶⁹ i.e. “**Blanc**”⁷⁰; anglicized: *pale*.
 “**Aruna**” – sea; “**Širina**” - ‘wideness’ in plain Macedonian.
 “**Arsasruna**” – stream; “**Struna**” in plain Macedonian.⁷¹
 “**Daru**” – tree; “**Drvo**” in plain Macedonian.⁷²
 “**Haraw**” – nut; “**Orew**” in plain Macedonian⁷³ ‘corticated’; from “**Kora**”- ‘cortex, bark’ and “**aw**” - short form of possessive adjective in plain Macedonian.
 “**Happin**” – open fire; “**Plamen**” - in plain Macedonian.
 “**Huwant**” – wind; “**Duwan**” - ‘blown’, and/or “**Weter**” in plain Macedonian.
 “**Istanu**” – sun; “**Istok**”[the ‘source-side’, where the sun rises from] - today ‘east’ in plain Macedonian.⁷⁴
 “**Kalmisana**” – lightning; “**Kalaisana**” - ‘hit by lightning, shiny’ in plain Macedonian; today also used in many different meanings: “**Kalaisan**” - ‘tin-plated’⁷⁵; “**Sontse ty kalaisano**” - ‘brazen/stroken sun of yours’ (a curse); “**Kalaisuvanye**” - hammering the copper/bronze under fire, etc.
 “**Nepis**” – sky; “**Nebo**” in plain Macedonian⁷⁶ (compare also to *Nut* - the sky-goddess and the mother of the gods in ancient Egypt).
 “**Parai**” – blows (wind); “**Piri**” in plain Macedonian.⁷⁷
 “**Sakhara**” – dust; “**Pesakh**” - ‘sand’ in Macedonian SCD⁷⁸ (see also *Sahara* desert, hence also Arabic *Sukkar* - ‘sugar’).
 “**Siuatta**” – day (shine); “**Svyata**” - ‘holy’, from “**Sveti**” - ‘shines’ in plain Macedonian; Sanskrit: “**dyuf**”- ‘splendor’.
 “**Tetai**” – thunder; “**Tatni**” [onomatopoeic] in plain Macedonian.⁷⁹
 “**Tuhuwai**” – smoke; “**Duwai**” - ‘blowing’ in plain Macedonian⁸⁰, also “**Tutun/Duwan**” - ‘tobacco, smoking’ in Macedonian SCD.⁸¹

⁶⁴ <http://www.makedonski.info/search/akmak>

⁶⁵ Skr. – abbreviation for Sanskrit.

⁶⁶ <http://www.makedonski.info/search/tokmak>

⁶⁷ <http://www.makedonski.info/search/elen>

⁶⁸ <http://www.makedonski.info/search/oblak>

⁶⁹ <http://www.etimo.it/?term=alba&find=Cerca>

⁷⁰ <http://www.etimo.it/?term=bianco&find=Cerca>

⁷¹ <http://www.makedonski.info/search/struna>

⁷² <http://www.makedonski.info/search/drvo>

⁷³ <http://www.makedonski.info/search/orev> - a declension from the adjective “**Koraw**”- ‘crusty, rough’:

<http://www.makedonski.info/search/korav>

⁷⁴ <http://www.makedonski.info/search/istok>

⁷⁵ <http://www.makedonski.info/search/kalaisan>

⁷⁶ <http://www.makedonski.info/search/nebo>

⁷⁷ <http://www.makedonski.info/search/piri>

⁷⁸ <http://www.makedonski.info/search/pesok>

⁷⁹ <http://www.makedonski.info/search/tatni>

⁸⁰ <http://www.makedonski.info/search/duvaj>

Human nouns and conditions

“**Anninniyami**” [descriptive] – ‘cousin’; “**Na-neiniya-mi**” - ‘of them mine’ in OCM⁸² Macedonian.

“**Atta**” – father; “**Atta**”[archaic] in plain Macedonian, today “**Tata**”⁸³ (see the below ‘**Tata**’ in “**Tatawani**”) “**Mi**” – of me; “**Mi**” in plain Macedonian; also “**Moi**” - mine

“**Anzaš**” – we; “**Naš**” - ‘ours’ in plain Macedonian.

“**Dan atta**” – grandfather; “**Dedoto**” in plain Macedonian⁸⁴ (“**Djad**” in Russian).

“**Dumu**” – child; “**Detemu**” in plain Macedonian.

“**Es**” – be; “**E**” in plain Macedonian.⁸⁵

“**Ti**” – you/to you; “**Ti**” in plain Macedonian.⁸⁶

“**Kui**” – who; “**Koi**” in plain Macedonian.

“**Lu**” – human (“**Lumeš**” - men “**Lu-natar**” - manhood); “**Lugye**” - ‘people’ in plain Macedonian.⁸⁷

“**Maš**” – man; “**Maž**” in plain Macedonian.⁸⁸

“**Muški**” (Persian term for Hittites) – men; “**Muški**” in plain Macedonian.

“**Neka**” – sister; “**Nečakinja**” - ‘female nephew’ in plain Macedonian.

“**Nusa**” – son; “**Sin**” in plain Macedonian.

“**Siwanžanna**” – everyone’s woman (priestess); “**Sveta-žena**” in plain Macedonian.⁸⁹

“**Tatawani**” [descriptive] – stepfather; “**Tata-wani**” - ‘father-external’ (i.e. “*outside father*”) in plain Macedonian, due to SCD “*vani*” - ‘out’, today declension “*vonka*”⁹⁰; comparable to very recent custom (till the 1st half of 20th century) of a night watchman or “*Pazwani*” - a ‘watch-outside’ i.e. ‘watchman’⁹¹, who, accompanied by his faithful dog and armed with a flint-lock pistol, patrolled the streets of villages and cities, and regularly marked the hour by striking the stones with a large ferruled club. Originally intended as an arm of the law, in later days he has become analogous to old-time watchman and merely served the community as a perambulating alarm signal.

“**Žena**” – woman; “**Žena**” in plain Macedonian.⁹²

“**Udati**” – married woman; “**Udata**” in SCD Macedonian.

Animals

“**Ayalu**” – stag; “**Elen**” in plain Macedonian.

⁸¹ SCD – abbreviation for Serbo-Croatian Dialect.

⁸² OCM – abbreviation for Old Church Macedonic.

⁸³ <http://www.makedonski.info/search/tato>

⁸⁴ <http://www.makedonski.info/search/dedoto>

⁸⁵ <http://www.makedonski.info/letter/%D0%B5%D0%B5%D0%BD%D0%B5%D1%81%D0%B2>

⁸⁶ <http://www.makedonski.info/search/ti>

⁸⁷ <http://www.makedonski.info/search/lu%D1%93e>

⁸⁸ <http://www.makedonski.info/search/ma%D0%B6>

⁸⁹ <http://www.makedonski.info/search/posvetena>

⁹⁰ <http://www.makedonski.info/search/vonka>

⁹¹ <http://www.makedonski.info/search/pazvan>

⁹² <http://www.makedonski.info/search/%D0%B6ena>

“**Ara**” – eagle; “**Orel**” in plain Macedonian⁹³, see also Egyptian “**Orus**” (Latin: *Horus*).⁹⁴
 “**Gud**” – cattle/cow/ox; “**Goyda**”[vernacular] in plain Macedonian.⁹⁵
 “**Hawisa**” – sheep; “**Owtsa**” in plain Macedonian.⁹⁶
 “**Urzir**” – dog; “**Zagar**” in plain Macedonian.
 “**Walwalla**” – ‘lion’; “**Law**” in plain Macedonian⁹⁷ (also “**Allaw**” – ‘voracious’ in plain Macedonian).
 “**Hartka**” – ‘bear’; “**H’rtka**” – ‘big dog’ in plain Macedonian.⁹⁸
 “**Hurna**” – ‘hunt’; “**Urna**” – ‘bring down’ in plain Macedonian.⁹⁹
 “**Kursa**” – skin; “**Koža**” in plain Macedonian.
 “**Uzu**” – meat; “**Udo**” – ‘best meat’ in plain Macedonian.
 “**Hastai**” – bones; “**Kosti**” in SCD Macedonian.¹⁰⁰
 “**Karawar**” – horn(s); “**Krawa**” – cow/bovine in plain Macedonian.¹⁰¹
 “**Pittar**” – wing; “**Pretta**”[onomatopoeic] – ‘flapping’ in plain Macedonian.¹⁰²
 “**Haran**” – eagle(?); “**Gavran**” – ‘crow’ in plain Macedonian.¹⁰³
 “**Kaddu**” – claw; “**Kandža**” in plain Macedonian

Body parts

“**Ayis**”(‘*Auis*’) – mouth; “**Usta**” in plain Macedonian.
 “**Egdu**” – leg; “**Noga**” in plain Macedonian.
 “**Genu**” – knee; “**Koleno**” in plain Macedonian. Latin: *nocchio* – ‘knot in the wood’, anglicized: *notch*.
 “**Inera**” – eyebrow; “**Obrwa**” in plain Macedonian.
 “**Iskis**” – back; “**Koski**” – ‘bones’, “**Iskičmi**” – ‘hamper the back’ in plain Macedonian.
 “**Kalulupa**” – toe/finger; “**Palets**” in plain Macedonian.
 “**Meni**” – face; “**Mene**” – ‘of me’ in plain Macedonian, “**Meni**” in SCD Macedonian, “**Mento**” in Latin/Italian.¹⁰⁴
 “**Paltana**” – shoulders; “**Paltana**” – ‘jackets, coats’ in plain Macedonian.¹⁰⁵
 “**Panduha**” – belly; “**Papuk**” – ‘belly button’ in plain Macedonian “**Pata**” – foot; “**Peta**” in plain Macedonian.¹⁰⁶
 “**Puris**” – lips; “**Buzi**” in plain Macedonian.
 “**Sankuwa**” – nail; “**Nokt**” in plain Macedonian.

⁹³ <http://www.makedonski.info/search/orel>

⁹⁴ <https://www.etymonline.com/search?q=Horus>

⁹⁵ <http://www.makedonski.info/search/gojda>

⁹⁶ <http://www.makedonski.info/search/ovca>

⁹⁷ <http://www.makedonski.info/search/lav>

⁹⁸ <http://www.makedonski.info/search/rтка>

⁹⁹ <http://www.makedonski.info/search/urne>

¹⁰⁰ <http://www.makedonski.info/search/kostur>

¹⁰¹ <http://www.makedonski.info/search/krava>

¹⁰² <http://www.makedonski.info/search/preta>

¹⁰³ <http://www.makedonski.info/search/gavran>

¹⁰⁴ <http://www.etimo.it/?term=mento&find=Cerca>

¹⁰⁵ <http://www.makedonski.info/search/palta>

¹⁰⁶ <http://www.makedonski.info/search/peta>

“**Tita**” – breast; “**Tsitska**” in plain Macedonian¹⁰⁷, Latin: “**Tetta**”.¹⁰⁸
“**Tueka**” – ‘body’; “**Trup**” in plain Macedonian.

Behaviors and actions

“**Ad**” – eat; “**Yade**” in plain Macedonian.¹⁰⁹
“**Adatar**” – eating; “**Yadat**” in plain Macedonian.
“**Ak**” – die, kill(ed); “**Akne**” - ‘hit, fall down’ in plain Macedonian.¹¹⁰
“**Allaniya**” – sweat; “**Loyanica, Loyosa**” - ‘lard-candle, lardy, greasy’ in plain Macedonian.¹¹¹
“**Andaiya**” – come in; “**Ayde**” in plain Macedonian.
“**Ara**” – right, ok; “**Aren/Arna**” in plain Macedonian.¹¹²
“**Arri**” – washing; “**Varri/Perri**” in plain Macedonian.¹¹³
“**Armawant**” – pregnant (engaged, in marriage); “**Armassana**” in plain Macedonian.¹¹⁴
“**Ar**” – stand; “**Art**” [vernacular] - ‘alt’ in plain Macedonian.
“**Arpai**” – bad luck; “**Rasipai**” in plain Macedonian.
“**Asanza**” – truth; “**Osozna**” - ‘became aware, realize’ in Macedonian.¹¹⁵
“**Allapah**” – swallows; “**Lapa**” in plain Macedonian.¹¹⁶
“**Buru**” – cropping, harvesting; “**Bere**” in plain Macedonian.¹¹⁷
“**Da**” – give; “**Dai**” in plain Macedonian.
“**Dopret**” – he/she did; “**Dopre**” - ‘to touch’ and “**spreti**” - ‘to put in order’ in plain Macedonian.¹¹⁸
“**Duwarnai**” – breaks; “**Dwoino**” in plain Macedonian.
“**Dudumi**” – def; “**Duduk**” in plain Macedonian.¹¹⁹
“**Engar**” – farmer; “**Angaria**” - ‘field work’ in plain Macedonian.¹²⁰
“**Ezzi**” – eat it up; “**Izzei**” [vernacular] in plain Macedonian.¹²¹
“**Hai**” – believe; “**Veru-wai**” in plain Macedonian.
“**Halai**” – move; “**Elai**” - ‘come’ in plain Macedonian.
“**Handant**” – craftsmanship; “**Zanat**” in plain Macedonian.¹²²

¹⁰⁷ <http://www.makedonski.info/search/cicka>

¹⁰⁸ <http://www.etimo.it/?term=tetta&find=Cerca>

¹⁰⁹ <http://www.makedonski.info/search/jade>

¹¹⁰ <http://www.makedonski.info/search/akne>

¹¹¹ <http://www.makedonski.info/search/lojosa>

¹¹² <http://www.makedonski.info/search/aren>

¹¹³ <http://www.makedonski.info/search/vari>

¹¹⁴ <http://www.makedonski.info/search/armasa>

¹¹⁵ <http://www.makedonski.info/search/osoza>

¹¹⁶ <http://www.makedonski.info/search/lapa>

¹¹⁷ <http://www.makedonski.info/search/bere>

¹¹⁸ <http://www.makedonski.info/search/dopre>

¹¹⁹ <http://www.makedonski.info/search/duduk>

¹²⁰ <http://www.makedonski.info/search/angarija>

¹²¹ <http://www.makedonski.info/search/izedi>

¹²² <http://www.makedonski.info/search/zanaet>

“Hapar” – transaction, deal; **“Kapar”** in plain Macedonian.¹²³
“Harzi” – hold; **“Dharži”** in plain Macedonian.
“Harra” – beats hard around; **“Harra”** in plain SC Macedonian.
“Hatrai” – write; **“Chertai”** - ‘drawing’ in plain Macedonian.
“Hinganiya” – play; **“Ringanya”** - ‘sway’ in plain Macedonian; **“Ringeyaya”** - gaming song for the little kids.
“Hulla” – fight; **“Hullya”** - ‘villain’ in plain Macedonian.
“Ištalk” – make smooth, flatten; **“Ištavi”**[verb] in plain Macedonian.¹²⁴
“Iya” [archaic] – do, make; survived as an exclamation for chasing the yoke of oxen to pull/work: **“iya!”**; also present as a past perfect suffix in Macedonic verbs in plural that describe some work: **“Izgradiya”** - ‘(they’ve) built’, **“Rodiya”** - ‘(they) gave a birth’, **“Splotiya”** - ‘(they’ve) gathered’, **“Vratiya”** - ‘(they’ve) brought it back’, **“Pratiya”** - ‘(they’ve) sent it’, etc.
“Iyatta” – walk(s); **“Itta”** - ‘fast walk’ in plain Macedonian.¹²⁵
“Ikniyant” – lame; **“Aknat”**[insulting] in plain Macedonian.¹²⁶
“Iskala” – splits; **“Iskara”** - ‘to pull out’ in plain Macedonian.
“Ispār” – spread; **“Ispari”** - ‘disappear, evaporized’ in plain Macedonian.¹²⁷
“Ispariya” – spread out; **“Ispariya”** - ‘evaporized, disappeared’ in plain Macedonian.¹²⁸
“Kaneš” – know; **“K’ne”** – ‘astute, bright’, related to **“Tekna”**¹²⁹ where the second syllable **“-kna”** is declension of the archaic **“kaneš”**; anglicized: *keen*.
“Kannisanzi” – choose(n); **“Kandisani”** in plain Macedonian.¹³⁰
“Kariya” – cover up, hide; **“Kriya”** in plain Macedonian, from **“Krie”** [verb].
“Karš” – cut, break; **“Krš(i)”** in plain Macedonian.¹³¹
“Kuen” – hit (kill); **“Kuen”**[vernacular] in plain Macedonian, today used as word for ‘hammering’.¹³²
“Kullupi” [descriptive] – sickle; **“Koy-Lupi”** - ‘which-peels off’ in plain Macedonian.¹³³
“Kup” – plot, plan; **“Kup”** - ‘a bunch’ in plain Macedonian.
“Kupuwai” – buy, take into account, pile (up); **“Kupuwai”** in plain Macedonian.
“Kuit” – because; **“Kvit”**[informal] – ‘that’s it, end of arguing’ in plain Macedonian.
“Laknu” – bent; **“Lak”** - ‘bow’ and **“Legna”**[verb] - ‘lay’ in plain Macedonian.¹³⁴
“Lak” – crooked; **“Lek/Lekomislen”** in plain Macedonian.¹³⁵

¹²³ <http://www.makedonski.info/search/kapar>

¹²⁴ <http://www.makedonski.info/search/%D1%88%D1%82%D0%B0%D0%B2%D0%B8>

¹²⁵ <http://www.makedonski.info/search/ita>

¹²⁶ <http://www.makedonski.info/search/aknat>

¹²⁷ <http://www.makedonski.info/search/ispari>

¹²⁸ <http://www.makedonski.info/search/isparija>

¹²⁹ <http://www.makedonski.info/search/znae%D1%88>

¹³⁰ <http://www.makedonski.info/search/kandisani>

¹³¹ <http://www.makedonski.info/search/kr%D1%88>

¹³² **“Meč kue”** – ‘sword-hammering’ in plain Macedonian.

¹³³ <http://www.makedonski.info/search/lupi#%D0%BB%D1%83%D0%BF%D0%B8/%D0%BD%D0%B5%D1%81%D0%B2>

¹³⁴ <http://www.makedonski.info/search/lak>

“*Lilipai*” – weep; “*Lipai*” – in plain Macedonian.¹³⁶
 “*Lipzi*” – lick; “*Liži*” in plain Macedonian.¹³⁷
 “*Mallezi*” – grind(ing); “*Mellezi*” i.e. “*Melli*” in plain Macedonian.
 “*Mališku*” – small, weak; “*Malečko*” in plain Macedonian.¹³⁸
 “*Marsatar*” – lie; “*Mešetar*” - ‘liar, broker’ in plain Macedonian¹³⁹
 “*Mei*” – measure; “*Meri*” in plain Macedonian¹⁴⁰
 “*Mugait*” – besought, implore; between “*Možit*” and/or “*Molit*” in plain Macedonian¹⁴¹
 “*Munnai*” – hide up, put aside; “*Manni*” in plain Macedonian.
 “*Nahsarat*” – fear; “*Strah*” in Macedonian SCD.
 “*Nai*” – lead; “*Nai*”[adjective] - ‘greatest, outmost’ in plain Macedonian¹⁴²
 “*Nekumant*” – naked; “*Nekumen*” - ‘undressed’ in plain SC Macedonian
 “*Pahs*” – drink(s); “*Poeš/pieš*” in plain Macedonian
 “*Pahš*” – keep safe, preserve; “*Paziš*” in plain Macedonian¹⁴³
 “*Pai/Piddai*” – go away; “*Begai*” in plain Macedonian¹⁴⁴
 “*Pangariya*” – crowd, en mass; “*Panagyur*” - ‘Festival, Fair’ in plain Macedonian
 “*Paparš*” – to sprinkle; “*Poprska*” in plain Macedonian.
 “*Papaša*” – to eat, eaten; “*Papaše*” in plain Macedonian.
 “*Para*” – breath; “*Parea*” - ‘vapor’ in plain Macedonian¹⁴⁵, in Latin “*Vapore*”
 [metathesis].¹⁴⁶
 “*Parh*” – pursue; “*Bara*” - ‘search’ in plain Macedonian.¹⁴⁷
 “*Park*” – rise, grows; “*Prka*” in plain Macedonian, “*Prkna*” - ‘it grew’.¹⁴⁸
 “*Peda*” – dig; “*Kopa*” in plain Macedonian.
 “*Pessiya*” – throw; “*Puštiya*” - ‘let it go’ in plain Macedonian; see also “*Puška*” - ‘arrow’.
 “*Piddai*” – fly/flee; “*Padai*” - ‘falling’ in Macedonian SCD.
 “*Pittalai*” – set free; “*Puštai*” in plain Macedonian.
 “*Punus*” – ask; “*Pitaš*” in plain Macedonian.

¹³⁵ <http://www.makedonski.info/search/lek#%D0%BB%D0%B5%D0%BA/%D0%BF%D1%80%D0%B8%D0%B4>,

<http://www.makedonski.info/search/lek#%D0%BB%D0%B5%D0%BA%D0%BE%D0%BC%D0%B8%D1%81%D0%BB%D0%B5%D0%BD/%D0%BF%D1%80%D0%B8%D0%B4>

¹³⁶ <http://www.makedonski.info/search/lipaj>

¹³⁷ <http://www.makedonski.info/search/li%D0%B6i>

¹³⁸ <http://www.makedonski.info/search/male%D1%87ok>

¹³⁹ <http://www.makedonski.info/search/me%D1%88etar>

¹⁴⁰ <http://www.makedonski.info/search/meri>

¹⁴¹ <http://www.makedonski.info/search/mo%D0%B6it> ,

<http://www.makedonski.info/search/molit>

¹⁴² <http://www.makedonski.info/search/naj#%D0%BD%D0%B0%D1%98/%D0%BF%D1%80%D0%B5%D1%84>

¹⁴³ <http://www.makedonski.info/search/pazi>

¹⁴⁴ <http://www.makedonski.info/search/begaj>

¹⁴⁵ <http://www.makedonski.info/search/parea>

¹⁴⁶ <http://www.etimo.it/?term=vapore&find=Cerca>

¹⁴⁷ <http://www.makedonski.info/search/bara#%D0%B1%D0%B0%D1%80%D0%B0/%D0%BD%D0%B5%D1%81%D0%B2>

¹⁴⁸ <http://www.makedonski.info/search/prkne>

“*Sai*” – put on; “*Stai*” in plain Macedonian.¹⁴⁹
 “*Sai*” – sowing; “*Sadi/Sei*” in plain Macedonian.¹⁵⁰
 “*Sakar*” – defecate; “*Serka*” in plain Macedonian.¹⁵¹
 “*Saklai*” – custom; “*Zakon*” in plain Macedonian.
 “*Sakniya*” – physiological emptying; “*Isekna*”[verb] - ‘leak-it-out’¹⁵² and “*sekna*” - ‘to dry up, empty (the nose)’ in plain Macedonian.¹⁵³
 “*Sakuwai*” – watch over; “*Sačuwai*” in SC Macedonian.¹⁵⁴
 “*Šallapa*”[toponym] – wading, splashing; “*Šlapa*” - ‘walk through shallow water, pond’ in plain Macedonian; see also “*Šialupa*” - ‘small boat’ in plain Italian.¹⁵⁵
 “*Šehuriya*” – pee; “*Šora*” in plain Macedonian.¹⁵⁶
 “*Siunas assul*”[religious] – good fortune; “*Si-u-nas ussul*”[archaic] - ‘you’re within us calm’ in plain Macedonian.¹⁵⁷
 “*Suhha*” – dry, dried; “*Suhha*” in SCD, today “*Suva*” in plain Macedonian.¹⁵⁸
 “*Takke*” – agreement; “*Take-Wake*”[vernacular] - ‘so-so, middle-of-the-road’, and
 “*Taka*” - ‘that’s right, even’ in plain Macedonian.
 “*Takku*” – if; “*Ako*” in plain Macedonian.
 “*Taksul*” – ‘agreement’; “*Tak(a)*” - ‘just(ified), same’¹⁵⁹ and “*Ussul*”¹⁶⁰ in plain Macedonian.
 “*Tara*” – tired; “*Stara*” - ‘old’ in plain Macedonian.¹⁶¹
 “*Tarku*” – jump; “*Trka*” - ‘race, running’ in plain Macedonian.¹⁶²
 “*Tarrupa*” – gathers, pile up; “*Trupa*” in plain Macedonian.¹⁶³
 “*Taya*” – thief; “*Tai*” - ‘hides’ in plain Macedonian.
 “*Terrip*” – to plow; “*Ora*”[verb] - ‘plow’ in plain Macedonian.¹⁶⁴
 “*Wak*” – bite; “*Jwak/Žwak*”[onomatopoeic] in plain Macedonian¹⁶⁵; anglicized [metathesis]:
chew.
 “*Walliya*” – praise; “*Valya*” in plain Macedonian SCD.
 “*War*” – burn; “*Wari*” - ‘boils, weld’ in plain Macedonian.¹⁶⁶

¹⁴⁹ <http://www.makedonski.info/search/stai>

¹⁵⁰ <http://www.makedonski.info/search/sadi>, <http://www.makedonski.info/search/sei>

¹⁵¹ <http://www.makedonski.info/search/serko>

¹⁵² <http://www.makedonski.info/search/isekne>

¹⁵³ <http://www.makedonski.info/search/sekna>

¹⁵⁴ <http://www.makedonski.info/search/so%D1%87uvaj>

¹⁵⁵ “*Š*” instead of Italian “*Sc*” (as both symbols stand for the same “*Sh*” sound) is meant for better comprehension of the consonant that represents “*Scialupa*”, which is the correct Italian spelling.

¹⁵⁶ <http://www.makedonski.info/search/%D1%88ora>

¹⁵⁷ <http://www.makedonski.info/search/ussul>

¹⁵⁸ <http://www.makedonski.info/search/suva>

¹⁵⁹ <http://www.makedonski.info/search/taka>

¹⁶⁰ <http://www.makedonski.info/search/ussul>

¹⁶¹ <http://www.makedonski.info/search/stara>

¹⁶² <http://www.makedonski.info/search/trka>

¹⁶³ <http://www.makedonski.info/search/trupa#%D1%82%D1%80%D1%83%D0%BF%D0%B0/%D0%BD%D0%B5%D1%81%D0%B2>

¹⁶⁴ <http://www.makedonski.info/search/trpa>

¹⁶⁵ <http://www.makedonski.info/search/%D1%9Fvak>

“*Warrai*” – help; “*Wardai*” – ‘protects’ in plain Macedonian.
 “*Wassi*” – medicine/salve; “*Spassi*” in plain Macedonian.
 “*Wiyani*” – drunk; “*Opiyani*” in plain Macedonian.¹⁶⁷
 “*Wehzi*” – turn(s); “*Wrzi/Wrti*” in plain Macedonian.
 “*Weritema*” – trembling, frightened; “*Trema*” in plain Macedonian.¹⁶⁸
 “*Weriya/Weriga*” – call, summon; “*Weriya*” – ‘conjure (of the spouses)’ in plain Macedonian.¹⁶⁹
 “*Uda*” – bring; “*Ud*” – ‘from’ in plain Macedonian and “*Ovuda*” – ‘overhere’ in SCD Macedonian.
 “*Ui*” – come [vernacular]; “*Oi*” in plain Macedonian.
 “*Uiswa*” – live; “*Užiwa*” in plain Macedonian.¹⁷⁰
 “*Uwa*” – see, watch; “*Uviduwa*” – ‘sees’ in plain Macedonian.¹⁷¹
 “*Za-armah*” – conceive; “*Za-armasana*” in plain Macedonian.
 “*Zankilai*” – punishment; “*Kaznuwai*” in plain Macedonian.
 “*Zashapuna*” – sleeps; “*Zaspana*” in plain Macedonian.¹⁷²
 “*Zapanu*” – fall; “*Zapadna*” in plain Macedonian¹⁷³, also a noun for ‘west’
 “*Zapad*”[descriptive] – ‘behind-the fall’ (i.e. ‘sunset’) in plain Macedonian.
 “*Zawalla*” – boast; “*fallenje*” in plain Macedonian.¹⁷⁴

Food

“*Geštin*” – wine with water; “*Gemišt*” in Macedonian SCD.
 “*Gugal*” – bean; “*Grav*” in plain Macedonian.
 “*Hurpust*” – leaf; “*Kupus*” – ‘cabbage’ in Macedonian SCD.
 “*Karpina*” – pear; “*Krousha*” in plain Macedonian.
 “*Milit*” – honey; “*Mili*”[adjective] – ‘sweet, dear’ in plain Macedonian.¹⁷⁵
 “*Žida*” – meal, flour; “*Žito/Žitko*” in plain Macedonian.¹⁷⁶
 “*Žiztar*” – wheat; “*Žitaritsa*” in plain Macedonian.¹⁷⁷
 “*Winya*” – wine; “*Wina*”[plural] in plain Macedonian¹⁷⁸, and/or synonym “*Vinoven*” – ‘guilt’¹⁷⁹ (because someone is guilty of being drunk).

¹⁶⁶ <http://www.makedonski.info/search/vari>

¹⁶⁷ <http://www.makedonski.info/search/opijani>

¹⁶⁸ <http://www.makedonski.info/search/trema#%D1%82%D1%80%D0%B5%D0%BC%D0%B0/%D0%B6>

¹⁶⁹ <http://www.makedonski.info/search/verija>

¹⁷⁰ <http://www.makedonski.info/search/u%D0%B6iva>

¹⁷¹ <http://www.makedonski.info/search/uviduva>

¹⁷² <http://www.makedonski.info/search/zaspana>

¹⁷³ <http://www.makedonski.info/search/zapadna>

¹⁷⁴ <http://www.makedonski.info/search/fale%D1%9Ae>

¹⁷⁵ <http://www.makedonski.info/search/mili#%D0%BC%D0%B8%D0%BB%D0%B8/%D0%BD%D0%B5%D1%81%D0%B2>

¹⁷⁶ <http://www.makedonski.info/search/%D0%B6ito>

¹⁷⁷ <http://www.makedonski.info/search/%D0%B6itarica>

¹⁷⁸ <http://www.makedonski.info/search/vino>

¹⁷⁹ <http://www.makedonski.info/search/vinoven>

Materials and things

“**Alkistan**”[descriptive] – branch; “**Razlistan**” - ‘leafy’ in plain Macedonian.
“**Antuhsannant**” – populace; “**Tukashni**” in plain Macedonian.
“**Arahza**” – border; “**Graniza**” in plain Macedonian.
“**Arahzena**” – stranger; “**Stranetz**” in plain Macedonian.
“**Arata**” – door; “**Wrata**” in plain Macedonian.¹⁸⁰
“**Armizzi**” – bridge; “**Armasa**” - ‘to connect’ in plain Macedonian.
“**Du-ma**” – religious community; “**Duma**” - ‘thought, pray’ in plain Macedonian.
“**Gurta**” – citadel; “**Gruda**” - ‘turf’ in plain Macedonian; also “**Grad**” - ‘city’, “**Goritsa**” - name of the several towns across the Macedonian Peninsula.
“**Halina**” – clay; “**Glina**” in plain Macedonian.¹⁸¹
“**Hulana**” – wool; “**Wolana**” in plain Macedonian.¹⁸²
“**Huluganni**” – carriage, wagon; “**Kola-gonni**”- ‘wagon-driving’ in plain Macedonian.
“**Hurki**” – wheel; “**Furki**” - ‘spindles’ in plain Macedonian.¹⁸³
“**Ir**” – slave; “**Čirak**” - ‘apprentice, unpaid laborer’, i.e. “**Rob**” in plain Macedonian.
“**Itar**” – road; “**Ita**” - ‘fast walking’ in plain Macedonian.
“**Kallar-utar**” – demon; “**Kallaštura**” in plain Macedonian.
“**Karaš**” – general; “**Kara**”- ‘leads, drives’¹⁸⁴, “**Karan**” - the first mythical leader of the Macedonians.
“**Karimi**” – temple; “**Hram**” in plain Macedonian.¹⁸⁵
“**Kupahi**” – hat; “**Kapa**” in plain Macedonian.
“**Kuš**” – leather; “**Koža**” in plain Macedonian.¹⁸⁶
“**Kussan**” – price; “**Košta**” - ‘cost, “**Kussur**” - ‘the rest, change’ in plain Macedonian.¹⁸⁷
“**Kutt**” – wall; “**Kutt, kuttak**” - ‘corner in the house/room’ in Macedonian SCD
“**Nepisant**” – heaven; “**Nebesa**” in plain Macedonian.¹⁸⁸
“**Pahunal**” – stove; “**Puhnal**” - ‘accension by blowing’ in plain Macedonian; hence “**Puknal**” too.
“**Palsas**” – road; “**Pat**” in plain Macedonian.
“**Papena**” – mountain; “**Popna**” - ‘cimbing’ in SCD, thus “**Planina**” in plain Macedonian.¹⁸⁹
“**Sankuniyat**” – priest; “**Zakunat**” - ‘under oath’ in plain Macedonian.
“**Sekunu**” – cloak/dress; “**Sukno/Sukna**” in plain Macedonian.
“**Sig**” – brick; “**Tsigla**” in plain Macedonian.¹⁹⁰
“**Siuni**” – god; “**Sevišni**” in plain Macedonian.

¹⁸⁰ <http://www.makedonski.info/search/vrata>

¹⁸¹ <http://www.makedonski.info/search/glina>

¹⁸² <http://www.makedonski.info/search/volna>

¹⁸³ <http://www.makedonski.info/search/furki>

¹⁸⁴ „Ya kara kolata“- 'it drives the car' in plain Macedonian.

¹⁸⁵ <http://www.makedonski.info/search/hram>

¹⁸⁶ <http://www.makedonski.info/search/ko%D0%B6a>

¹⁸⁷ <http://www.makedonski.info/search/kusur>

¹⁸⁸ <http://www.makedonski.info/search/nebesa>

¹⁸⁹ <http://www.makedonski.info/search/planina>

¹⁹⁰ <http://www.makedonski.info/search/cigla>

“**Suhha**”[descriptive] – roof; “**Suva**” - ‘dry’ in plain Macedonian (Skr. *Susha*).
 “**Surka**”[descriptive] – root; “**Surla**” - ‘elephant’s prehensile trunk’, “**S’rka**” - ‘sucks/soaks’
 in plain Macedonian.¹⁹¹
 “**Wellu**” – meadow; “**Liwada**” in plain Macedonian.
 “**Weš**” – clothes; “**Weš**” in Macedonian SCD.¹⁹²
 “**Udne**” – land, country; “**Rudina**” in plain Macedonian.¹⁹³
 “**Uttar**” – thing; “**Stwar**” in SCD Macedonian, also “**Utwara**” - ‘apparition’.
 “**Zabar**” – bronze; “**Bronza**” in plain Macedonian.¹⁹⁴
 “**Zuppari**” – torch; “**Zappali**” - ‘lite on’ in plain Macedonian.

Tools and weapons

“**Ardala**” – saw; “**Pila**” in plain Macedonian.
 “**Atessa**” – axe; “**Tesla**” in plain Macedonian¹⁹⁵, “**Tessa**”[verb] - ‘woodworking’.
 “**Istaggai**”[descriptive] – bow; “**Isteggai**” - ‘pulling out’ in plain Macedonian.
 “**Mallati**” – sword; “**Mlati**” - ‘strikes/beats’ in plain Macedonian.¹⁹⁶
 “**Mar**” – spade; “**Mač**” in plain Macedonian.
 “**Palahsa**” – shield; “**Pelteštīt**”[archaic] - ‘small shield (i.e. *shtit*)’ in plain Macedonian; also
 “**Phalanka/Phalanx**” - Macedonian shield-tight military formation (see the picture below);
 today “**Plašt**” - ‘protective cover’.
 “**Sirsir**”[onomatopoeic] – chain; “**Sinjir**” in plain Macedonian.¹⁹⁷
 “**Zinna**”[descriptive] – scissors; “**Zinna**” - ‘open-mouthed’ in plain Macedonian.¹⁹⁸

¹⁹¹ <http://www.makedonski.info/search/srka>

¹⁹² <http://www.makedonski.info/search/ve%D1%88>

¹⁹³ <http://www.makedonski.info/search/rudina>

¹⁹⁴ <http://www.makedonski.info/search/bronza>

¹⁹⁵ <http://www.makedonski.info/search/tesla>

¹⁹⁶ <http://www.makedonski.info/search/mlati>

¹⁹⁷ <http://www.makedonski.info/search/sinxir>

¹⁹⁸ <http://www.makedonski.info/search/zina>



Shapes and directions

“*Agra*” – top; “*Nagore*” - ‘up’ in plain Macedonian.

“*Ishimas*” – up; “*Vishina*”- ‘height’ in plain Macedonian.¹⁹⁹

“*Istanuwa*”[descriptive] – east; “*Stanuwa*” - ‘rises up’ (the sun in this case) in plain Macedonian.²⁰⁰

“*Kaluti*” – circle; “*Koluti*” in SCD Macedonian.

“*Palhi*” – wide; “*Polni*” - ‘full’ in plain Macedonian.²⁰¹

Time measures

“*Gimma*” – winter; “*Zimma*” in plain Macedonian.²⁰²

“*Istarna pidi*” – afternoon; “*Sredina pladne*” - ‘middle noon’ in plain Macedonian.

“*Purulli*” – spring; “*Prolet*” in plain Macedonian²⁰³

¹⁹⁹ <http://www.makedonski.info/search/%D0%B2%D0%B8%D1%88%D0%B8%D0%BD%D0%B0>

²⁰⁰ <http://www.makedonski.info/search/stanuva>

²⁰¹ <http://www.makedonski.info/search/polni#%D0%BF%D0%BE%D0%BB%D0%BD%D0%B8/%D0%BD%D0%B5%D1%81%D0%B2>

²⁰² <http://www.makedonski.info/search/zima>

“*Siwat/siutta*” – day; “*Swet/sveti*” - ‘bright/shines’ in plain Macedonian.
“*Zenan*” – autumn; “*Esen*”[metathesis] in plain Macedonian.²⁰⁴

Properties

“*Antara*” – blue; “*Modra*” in plain Macedonian.
“*Anz*” – warm; “*Yanza*” - ‘uncomfortable’ in plain Macedonian.
“*Daluki*” – long; “*Dolgi*” in plain Macedonian, from “*Daleku*” - ‘far away’.
“*Hahlawant*” – green; “*Zelena*” in plain Macedonian.
“*Istarniya*” – middle; “*Sredina*” in plain Macedonian.
“*Kattera*” – low(?); “*Katteri*” - ‘climbs’ in plain Macedonian.
“*Marlant*” – idiot, fool; “*Mrdnat*” in plain Macedonian
“*Miu*” – soft; “*Mek*” in plain Macedonia.
“*Mius*” – smooth; “*Mazen*” in plain Macedonian.²⁰⁵
“*Warhui*” – rough; “*Mrwai*” - ‘wrestle’ in plain Macedonian.

Numbers

“*As*” – one; “*Yas*” - ‘I, me (first)’ in plain Macedonian.
“*Da*” – two; “*Dva*” in plain Macedonian.
“*Tari*” – three; “*Tri*” in plain Macedonian.
“*Siptan*” – seven; “*Sedum*” in plain Macedonian.

When the inscriptions in their own tongue that have so far been gathered, and others which may yet be found, have been deciphered, it is likely that much may be added to the knowledge we already have of their life. Payne stated that multilingualism in the Hittite kingdom, in particular the strong linguistic position of *Louvite* and *Našili* (i.e. *Našinski* in plain Macedonian), is a good explanation for the existence of two writing systems in the Hittite empire.

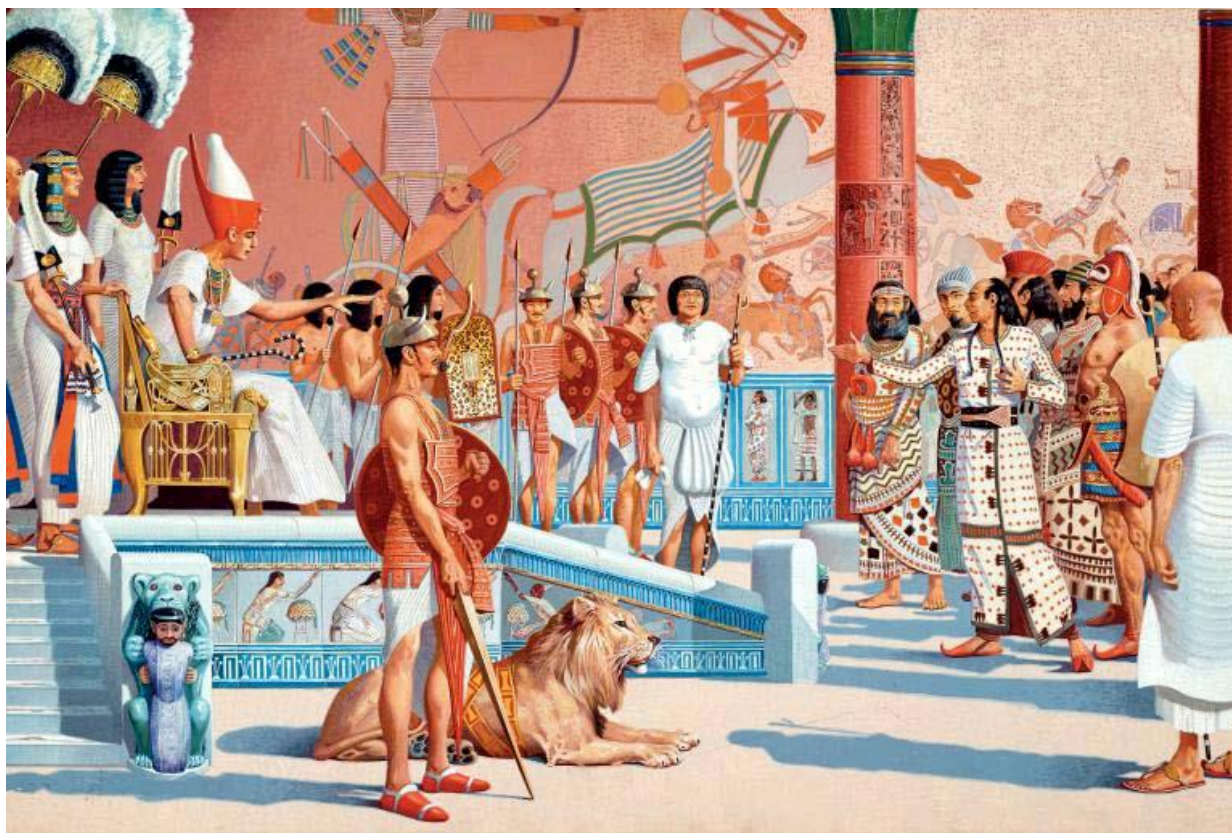
The same sources of information furnish us with the names of their kings, as well as the generals of different corps engaged in battle, and the names of towns which yielded to the demand for tribute in the times of Egyptian conquest.

From the inscriptions on the outer wall of the temple at Karnak, we have not only the name of the king of the Khita who made peace with Rameses, but that of his daughter and those of his father and grandfather. The king is described as Khita-sira, son of Maro-sira, and grandson of Sapalala. Even his brother and predecessor, Mautenara, is named, as well as his daughter, Ur-Maa Nofirura, who became by the terms of the treaty the bride of Rameses II Miamen.

²⁰³ <http://www.makedonski.info/search/prolet>

²⁰⁴ <http://www.makedonski.info/search/esen>

²⁰⁵ <http://www.makedonski.info/search/mazen>



Above: **Ramses II receiving envoys from the Hittite empire**

In the catalogue of towns whose inhabitants were captured at Megiddo by Thothmes III, one hundred places are enumerated, most of which have been identified as the towns and fortresses which some three or four centuries later fell into the hands of the children of Israel. Kadesh was, at the time of the battle of Megiddo, the chief city of the Hittites; and its king was followed by all the kings from the water of Egypt to the river-land of Naharain (Mesopotamia), “*as well as by the Khalu (Phoenicians) and the Kiti (Macedonians),*” a branch, no doubt, of the Khita (Hittites) who had taken possession of Cyprus.

As the result of later campaigns of Thothmes III, tribute was repeatedly brought him from Cyprus. The war-tax paid by cities of the Hittites during this period of temporary subjection, consisted of corn, olive oil, wine, honey, wool, linen, balm of Gilead, resin, asphalt for embalming, dates, and the metals brought in by Phoenician commerce.

Between the reigns of Thothmes III and Rameses II the Hittites had recovered their independence. Rameses I had a war with them, which seems to have resulted in an alliance offensive and defensive, which shows that the Khita had fully recovered their strength since the harassing campaigns of Thothmes III. His son Seti made a brilliant campaign against the Asiatic tribes on the east, smote the Phoenicians, took Kadesh from the Hittites, defeated them in a great battle, and made the Canaanites of Lebanon fell great cedars for him to use in building a ship for the Nile, and tall masts to plant in front of the temple of Amen in Thebes.

Ra-messu Miamen was crowned king by his father Seti, when still a mere boy. Brugsch puts his accession about 1333 BCE. Ra-messu also warred with the Khita, and, as he had the poet Pentaur to sing his renown, he appears by the general tone of the records to have won a great

victory at Kadesh. Brugsch, however, after a careful examination of the inscriptions, declares that he came out of that fight a doubtful conqueror, and had to thank his personal bravery for his life.

The king of Khita (or Khati), before the fight began, made use of a stratagem to deceive and entrap the king of Kemi. He sent two Shasu (Bedouins of Edom) to play the part of deserters and induce Ra-messu to believe that the king of Khita was in the land of Khilibu (Haleb) when he was really lying in ambush behind the town of Kadesh. Pharaoh fell into the trap, and his army was badly worsted. But, according to the official report prepared under his eye, and according also to the heroic poem of Pentaur, the king by his valor retrieved the day. The victory, however, could not have been very complete, as we find Ra-messu again at war with other Hittite towns, and in the end he makes the famous peace with Khita-sira, which puts the two races of Khita and Kemi apparently in the position of equals who cannot afford to quarrel.

This treaty seems to have been kept, probably on account of the marriage of Ra-messu with Khita-sira's daughter. Mineptah II kept up the most friendly relations with the Khita, and even supplied them with wheat in time of famine. He seems to have retained sway over the Phoenicians, and the Bedouins from Edom were allowed peaceful passage through the Delta, as loyal subjects.

The alliance between the Chaelonians and their kinsmen, the children of Heth, makes it easy for us to understand the wide range of influence, exercised by Hittites and Phoenicians together, over all Asia Minor and the isles that begirt it. Whatever the character of the races already settled there, the warlike Hittites kept this influence continuous and enduring by land, while the half trading, half-piratical Sidonians kept it up by sea.

In the last few years many scholars have adopted the view that Thebes was the centre of Ahhiyawa (ally and brotherly-kingdom to Hittite empire), including Deger-Jalkotzy, Niemeier, Aravantinos-Godart-Sacconi, Starke and Latacz. The most influential and detailed argumentation is Niemeier's, which is based mostly on the arguments in Nos. 6 and 7 of the above list. Starke's new reading of a Hittite letter could offer unquestionable proof that Thebes was the Ahhiyawan centre, if the clay analysis of the Hittite tablet demonstrates that it originated from Boeotia. If Thebes was indeed the Ahhiyawan centre, then the use of different ethnica for the Mycenaeans by the Hittites and Egyptians could be more understandable. The Egyptians only referred to the Mycenaeans as Tanaja / Danaja, a term that corresponds to the ethnicon "danaoi", who, according to ancient mythology, lived in the Peloponnese and were in many ways connected to Egypt.



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